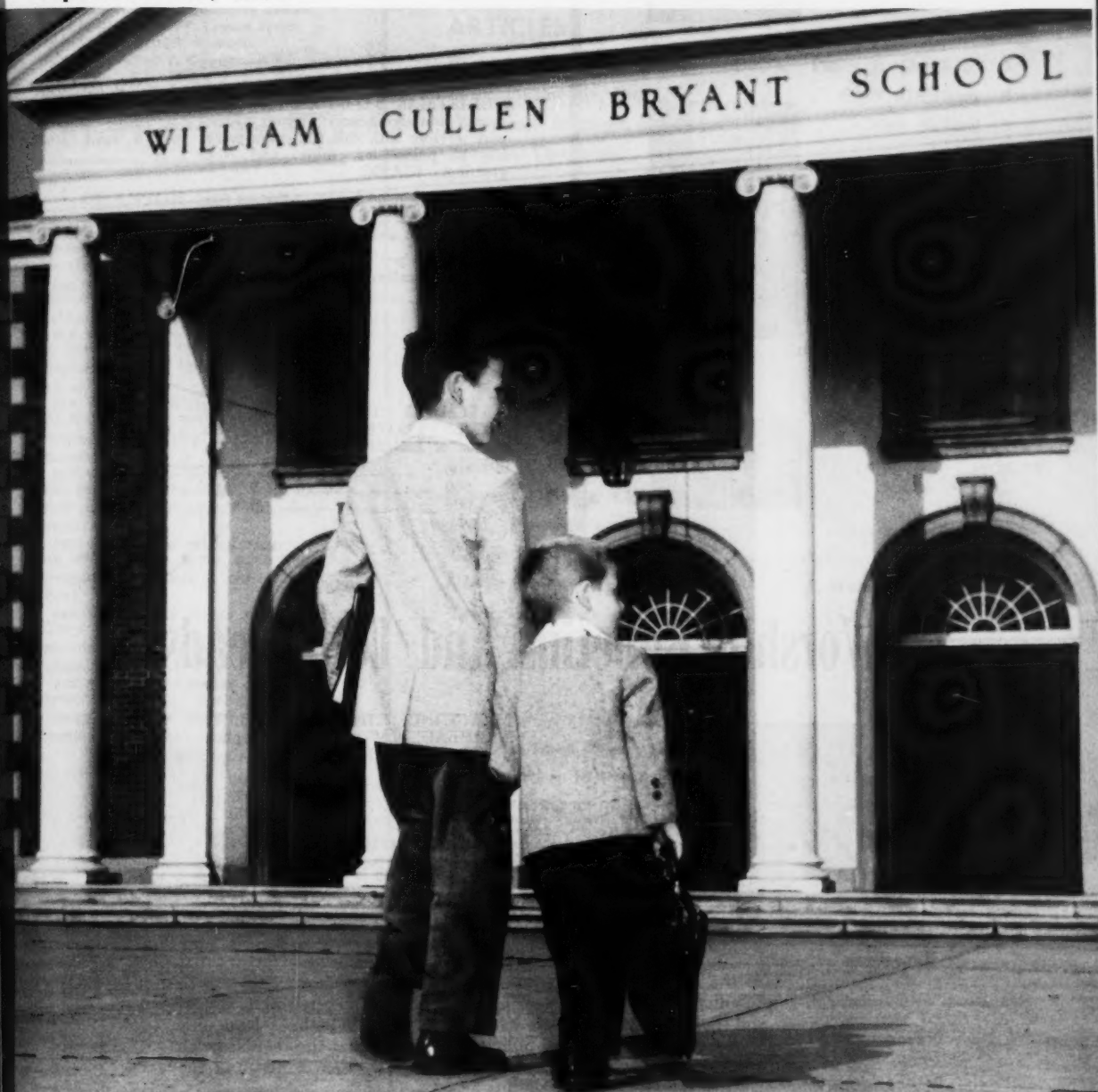


# THE CHRISTIAN EVANGELIST

**FRONT  
RANK**

September 20, 1959



THE PAST IS BUT PROLOGUE by Perry Epler Gresham

Photo by Ewing Galloway



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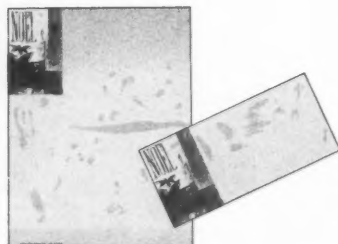
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# THE CHRISTIAN FRONT RANK

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## And Suddenly . . .

by Edith Lovejoy Pierce

Evanston, Illinois

# *A Faith to Live by*

*"And suddenly there was with the angel a multitude of the heavenly host . . ." (LUKE 2:13)*

*"And suddenly a sound came from heaven like the rush of a mighty wind . . ." (ACTS 2:2)*

THERE is no gradualism in the appearance of God's Spirit, and of his peace. There is nothing evolutionary about it. One cannot speculate in advance and consider probabilities.

A cloud no bigger than a man's hand can grow as it approaches; the progressive worsening of the world situation with plenty of room for dire predictions and recriminations after the event. But God's "suddenly" drops, seemingly from nowhere, into the midst of drudgery and despair.

It was just another cold night on the Judean hillsides. The shepherds were trying hard to keep awake and guard their scattering flocks. Through long practice they were adept at reading the signs of the heavens: a red sky—fine weather on the morrow. Perhaps they had even learned to chart the wandering of the planets. But nothing at sundown could have shown what this night would bring forth. The appearance of the heavenly host with its "peace, good will" was not, so to speak, in the stars.

The disciples praying in the upper room were probably in a more expectant mood than the shepherds at Christmas. But what actually happened must have come as a surprise: the sound from heaven like the rush of a mighty wind and the tongue of fire resting on each of them, the tongue that would be needed for future preachers of the gospel.

One of the most blessed of God's surprises was granted to the dying thief on the cross. "Today you will be with me in Paradise." Today! The day that had started in agony and despair would end with Christ in Paradise.

We are always forecasting a tomorrow in the shape of today. We do not leave room for God's "suddenlies." In the nature of things we cannot anticipate the unexpected. But if we can only recognize it when it comes, happy are we!







## AREAS OF CONCERN:

- Christian Evangelism
- Christian Thought
- Christian Influence
- Christian Unity

# The Past Is But Prologue

by Perry Epler Gresham

President, Bethany College  
Bethany, West Virginia

*Adapted from an address delivered by Dr. Gresham at the 1959 assembly of the International Convention of Christian Churches at Denver, Colo., Sept. 2.*

ONE hundred fifty years ago the American Restoration Movement was born. Thomas Campbell wrote the historic document which formed the Christian Association of Washington, Pennsylvania. Barton W. Stone had prepared the way by his "Last Will and Testament of the Springfield Presbytery" five years earlier.

Alexander Campbell concurred in "The Declaration and Address" with more than casual conviction. He brought the strength of his tempered will, the discernment of his lucid mind, and the genius of his administrative acumen to bear on the nascent movement.

Walter Scott soon joined the ranks with a flair for evangelism and a vision of a redeemed America which carried the message westward from the Ohio River with the covered wagons and the sturdy pioneers who conquered the frontier. At the Phillips Memorial Library Building in Nashville, Tennessee, stands a simple obelisk honoring these four men who gave us the American Restoration Movement as surely as Luther and Calvin, Zwingli and Knox gave us the Continental Reformation.

Today there are three and one-half million adult communicants of this Movement dedicated to the restoration of the simple New Testament Church as an approach to the reunion of Christendom. The Movement has divided once with a stubborn finality which prompts the Churches of Christ to claim little or no kinship with the Christian (Disciples of Christ) Churches. The latter group tends to disregard the former. The Churches of Christ now number one and one-half million members, while the Christian Churches (Disciples of Christ) number two million. The Churches of Christ are expanding somewhat more rapidly than the larger body.

Both branches of the Movement are torn by divisive tendencies which are characteristic of radical democracy and local congregational autonomy. A confessional reunion such as that achieved by American Methodists and now envisioned by American Presbyterian bodies, seems quite remote on account of attitudes which preclude serious conversations and on account of differences which are institutionally structured. It appears to be a characteristic of religious bodies that antipathies are strongest when differences are within the same family.

A common history seems to be the only factor of identity for the several million members of the Restoration Movement. There

is no one convention to which representatives of the disparate groups respond. There is no one journal which serves even the leaders of the several factions. There is no common body of doctrine. There is no one agency that serves all the Movement. There is no organization to which all belong and no person or body of persons who can represent the total Movement. Nashville, Cincinnati, and Indianapolis appear to have as little in common as Rome, Canterbury, and Constantinople.

Even the history sounds very different when written by advocates of the several viewpoints. It appears to the thoughtful observer of the largest American-born religious movement that Christian unity might very well begin at home.

Since this International Convention, however, represents only the Christian Churches (Disciples of Christ), I shall now desist from these all too brief historical observations and devote this message to the future as it appears on the sesquicentennial of a document that set for itself the ambitious task of restoring the "peace, unity and purity of the whole Church of Christ."

I shall consider four major areas which seem to require some attention from all of us if our destiny, under God, is to become a reality. These areas are Christian Evangelism, Christian Thought, Christian Influence, and

Christian Unity. It is futile for us to consider from whence we have come, unless we can thereby gain some clear impression of whither we intend to go.

### I Christian Evangelism

The numerical growth of the Christian Churches is not keeping pace with the growth of the population in these United States. If this trend continues we shall eventually shrivel away from the position of leadership to which we have attained in the past Sesqui-century. The population of America is expected to double between 1950 and 1985. This means we must number four million by 1985 or fail to do our modest part in keeping this nation Christian.

The motive for evangelism is not pride in a religious body, but rather the answer of a good conscience toward God. It is the only possible Christian response to the ringing command of Christ to "Go make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

There is nothing more discouraging than to see the Christian Churches in our growing cities barely maintaining their membership, unless it is to observe the burgeoning suburbs of our great metropolitan areas with no congregation there to bear witness to the simple New Testament message of unity and democracy.

A church that is not winning people for Christ is as dead as Lazarus and far less likely to be raised from the dead.

We must find an effective method of evangelism that will be the twentieth century equivalent of the Cane Ridge revival which has cast a Christian glow over all America since the dawn of the nineteenth century. The quiet and effective work of Bayne Driskill is a straw in the wind. If all our ministers could operate at the simple and systematic method of Christian witness which this good man is teaching us, we could scarcely believe the miracle of growth which our

Movement would experience.

The missionary movement of the Christian Churches is nothing more than evangelism in its most basic meaning. We live in a world that cares more about sending a hound dog to the moon than about sending missionaries to the Congo. There was a time when China was ready to receive the gospel of Christ, but our paltry response of a few consecrated but under-equipped and underpaid missionaries was inadequate to make an impression on four hundred million culture-bound people.

The Communists were far more effective. They chose 50,000 leaders of China, took them to Russia for indoctrination, and sent them back to take over this vast and ancient nation. The day for paltry and picayune missions is over.

The witness of the Christian gospel is not complete with winning new members for the household of faith. True evangelism has implications for the social order. To "go into all the world and preach the gospel" means go into the areas of international, industrial and other human relations as well as into the Gold Coast and the Islands of the South Seas. As long as a noble laboring man is oppressed by his union or an intelligent and sincere Negro is denied an education, there is need for the gospel to be preached.

Where there is corruption in government or in business we are called to bring the transforming power of the gospel to reprove, rebuke, and redeem. When governments oppress the people, there is an occasion for Christian witness. It was the gentle might of Christian evangelism that challenged the power of the Roman Empire, put an end to slavery, and brought equality and dignity to womanhood. The gospel of Christ can change society by changing people.

### II Christian Thought

This American Christian Restoration Movement is in dire need of some deep and sustained

thought. The intellectual activities have not kept pace with the organizational. We have not produced our share of great intellectuals who write the books, occupy the academic offices and guide the destiny of our nation, nor have we honored and encouraged those leaders who have emerged among us.

Except for Vachel Lindsay, we are about out of poets. I know of no great musician who has composed the Cane Ridge Symphony or the Bethany College Opera which could stir all America. Very little intellectual attention has been given to our Movement since the days of Alexander Campbell. Even though we are children of Nineteenth Century rationalism, we have eschewed the kind of Christian thought which would give clear meaning to our practices and our message.

We have observed the Lord's Supper each week, but have failed to think out what we mean by it. We have assumed that the early Christians kept this practice, but we have overlooked the fact that they knew what they were doing and why. Each one of them had some vital experience with the life and death of the Lord as the bread and wine were shared. The time has come for us to ponder this deep and significant ordinance until each of us can give reason for his faith. The communion of the Lord's Supper is an intellectual act as well as an emotional experience. When it is merely repeated without vital meaning, the salt has lost its savor.

The same thing could be said about baptism. Campbell and Stone alike took time to think their way into immersion baptism. The dimension of burial and resurrection was in that dramatic language of action by which they were identified with Christ. It is time for us to recover the deep theology of baptism with its psychological and ecclesiastical implications in order that it become for us a vital and redeeming practice of intelligent and reasonable obedience



to Christ rather than a mere repetition.

Our worship services frequently lack exciting vitality. When we attempt to introduce elements from the Christian tradition, we all too often create a strange and ludicrous hodgepodge of irrelevant materials with the result that nothing organic happens. Our architecture needs some incisive Christian criticism. The art and music in our churches fail to reflect the Christian message which we profess to propagate. In short, we need to think afresh the faith and practices of our Restoration Movement.

The educational mission of our churches is crying out for a clear redefinition of aims and purposes. Our liberal arts colleges get bigger and better academically without much attention to their relation to the Christian Churches except for financial support. With only meager funds available from the churches and major expense involved in higher education it is inevitable that the colleges turn to the business and industrial communities for support.

As a result the close identification with the Movement is blurred. From time to time one of the colleges gives up its Christian Church relation altogether except for its seminary, if it happens to have one. While the founding fathers of these colleges recognized the responsibility of the Movement to do its share toward providing education for America, they also recognized the responsibility of the Churches to develop an educated constituency.

This meant schools that would produce lay people for the churches as well as ministers and missionaries. Unfortunately there are too few young people from the Christian Churches going to college anywhere. The percentage of Disciple college students now enrolled in all higher institutions of America is not proportionately equal to the percentage of Disciples in the total population. Only one out of four college-age young people in our Christian

Churches is now in college. Some other religious bodies have a much better record. The proportion of Disciples in some of our church colleges is strikingly low. We must aim for at least 50 per cent of our college age youth in higher institutions if we are to have an educated laity.

We have men and women in our churches who would read difficult books in the fields of Bible, theology, church history, and ethics if we had the courage to lift the level of intellectual expectancy within our churches. The Declaration and Address is not an easy document, yet those pioneer farmers and businessmen of Western Pennsylvania understood it. We may have grown intellectually lazy to the point where nothing but sugar-coated and superficial offerings are acceptable to our people, but it is my conviction that there is a hunger within our congregations for the good solid food which has not been available.

There is an intellectual stirring in the mulberry trees which is an encouraging omen for all America. Since our Movement began with a powerful intellectual emphasis we are challenged to exert some genuine intellectual leadership today. Our best defense against Communism is the enlightened mind. The greatest natural resource we have is brains. We must use them or lose them.

Alexander Campbell projected an educational program which begins with the infant and continues to the grave. He called the church the great postgraduate institution of learning. Our churches must stand on tiptoe to achieve this ideal.

### III Christian Influence

Like other American religious bodies, the Christian Churches are uneven with reference to the kinds of people who make up their memberships. In Central Kentucky, for example, there are a very great many upper class members in the Christian Churches for the numerical strength of the congregations.

In some other sections of the country there are very few of what sociologists call "upper class" members in our churches.

The social rank of our churches is an irrelevant concept in terms of our Christian witness. It is important, however, in terms of the national leadership which derives from the Restoration Movement. Unless we have some strong Disciples highly placed in government, business, industry, entertainment and the professions, we cannot speak as effectively to the world as the genius of our plea deserves.

With some notable exceptions, we have failed to reach both the "up and outs" and the "down and outs." We have ministered to the middle classes without a great impact either on the top or the bottom of the social and economic scale. While we have had one president and many highly placed legislators from our churches we have been less conspicuous in this respect than have the Episcopalians and the Presbyterians.

The per capita wealth among us is less than in these two denominations. We have only about our proportionate share of celebrities. On the other hand we have failed almost entirely in winning the laboring people who make up the inner sections of our cities. Our churches flee to the suburbs and abandon the polyglot neighborhoods. Our command from Christ is to preach the gospel to every creature—not just to the respectable middle classes in the suburbs and county-seat towns.

A class church—be it upper, middle, or lower—is a dead church. We must extend the range of our appeal or the New Testament witness has found a road block in us.

### IV Christian Unity

We began with the hope and purpose of the restoration of unity to the Church of Christ, which is "essentially, intentionally and constitutionally one!" The past is but prologue. This

*(Continued on page 23.)*



# Editorials

## Five Minutes to Spare

OUR times produce fear in the hearts of many and tension everywhere. Only repeated conferences on various levels, carried on by leaders of disagreeing countries, have prevented the outbreak of serious conflict.

The tension and frustration is of a new sort. As late as 1950, this nation could protect itself by going "over there" and settling the conflict on someone else's soil. The prospects of intercontinental missile warfare make all former concepts of fighting out-of-date. You could easily get killed with a machine gun in your hand.

We must confess that our tension was not relieved a great deal upon reading news recently that the advantage is about to shift in our direction in the nuclear arms race.

For some time, it was imagined that the country which fired its missiles or dropped its modern bombs first would automatically win a war, and that the most it could suffer would be annihilation from the fall-out. But now we know how to destroy each other at the same time!

The timetable runs something like this: It would take an intercontinental missile thirty minutes to reach American shores from Eastern Europe. Our detection devices would inform us that the shot had been made ten minutes after it started its flight. Our crews can be ready to fire within fifteen minutes. Ten plus fifteen equals 25. Thirty minus 25 equals five. *Five minutes to spare!*

Does this give you a quiet mind? Even as a patriotic citizen of a country, it is faint satisfaction to ponder, in the last five minutes of life, that at least we have destroyed the other fellow.

On the other hand, could it be that such a fantastic set of figures as those cited above will really keep us out of war? Prior to 1941, we did not think so, personally. The prospects have been before us constantly since 1945; many things have made us believe that the system has its possibilities.

This is no attempt to assess the doctrine of fear as contrasted to Christian love. But we cannot cease any of our efforts to understand our fellow man. Many of our own people seem to be ready to try anything but love. If we agreed, we would not be connected with a church journal.

Are the two approaches completely incompatible? Many people think so, of course. Our experiences of Christian fellowship, worship and work with those whom we opposed in war only a few years earlier, have caused us to think deeply of the relationship between national defense and Christian cooperation.

This is no attempt at a final statement of position. Prompted by the news of the possibility that we might all be left with nothing to do for five minutes but wait, our minds have run to these possible interpretations of present procedure.

The world which lives by fear (and that includes nearly all individuals in some degree or other, at some time or other), continues to defend itself hopeful that every potential enemy will be afraid to attack.

The church, represented by countless individuals, right in the midst of every one of the nations of the world, must continue to preach the same gospel of love which the followers of Christ have always preached and lived. This is the higher way. If, and when, it ever captures the world, fear will disappear.

This love will find its expression, to a degree sufficient to establish peace, among the high-minded people of many traditions in the world. Until that day, we can hardly expect the fearful world to live by a philosophy of life which we have not yet presented in sufficiently attractive manner to have it accepted.

Lest anyone think that he can set himself apart as a Christian, and argue with the ways of the "world" as if he were not a part of it, we remind ourselves that we are all still a part of the human race. This complicates the situation more than many dreamers are willing to admit. When the nation in which we have citizenship goes to war, we are "of the world" as well as in the world.

Some people talk as if we could shift from the doctrine of fear to the gospel of love in the twinkling of an eye, or at least overnight. It does not appear so simple to us. In the meantime, as long as we insist on living on the lower levels of our nature, perhaps it is a blessing that we fear our mutual missiles. We confidently expect the day when perfect love will cast out fear.

# DON'T FOLLOW ME

## I'm Lost

By E. W. Gearhart

Minister, First Christian Church,  
Alvin, Texas

A NEW fad with the motor-ing public is the placing of illuminated stickers, which can be purchased at any dime store, on the rear bumper of the car. These stickers come in colors from the deepest red to the lightest green and show up well at night, reflecting the lettering.

Some I have seen read: "Made in Detroit By Idiots," "Woman Driver—Beware," and "Help Stamp Out Cadillacs."

But one I read just the other day set me to serious thinking, "*Don't Follow Me—I'm Lost.*" While these verbals have no serious meaning to the owners, but are taken by all to be ridiculous, yet sometimes they convey a provocative idea.

This happened to me! Again I began to think about the almost unheard-of phrase which once rang from every pulpit in our brotherhood, namely, *What Must I Do to Be Saved?* The idea is sounded again and again in the Book of Acts, a book of salvation indeed.

The term is not trite and will never be, any more than "lost" is a term outmoded. What excuse do we have for letting this term slip from our preaching and general evangelism? Why should we forfeit it to our Baptist brethren?

There is seldom a sermon preached by a Southern Baptist, from a large or small pulpit, that does not spread the term with a halleluiah. No term is more nobly used in Acts than the Greek word "save."

For example: "Save yourselves from this crooked generation." "And the Lord added to their number day by day those who were being saved." "There is no other name . . . whereby we must be saved." And "Men, what must I do to be saved?"

Among other leaders, O. A. Burgess and John S. Sweeney have great sermons upon the theme in *The Living Pulpit of the Christian Church* and *New Testament Christianity*, Vol. III, respectively. Ministers and lay leaders have distributed thousands of tracts dealing with this glorious theme.

Is it not true that our failure to continue to do so has cost us our motivation in evangelism?

True, there are objectionable doctrines, ideas and methods used by some religious groups which distort the true meaning of salvation. However, this does not give us the prerogative to cease using the term or bringing up a substitute less pregnant of pure meaning.

We ought to still speak where

the Scriptures speak, and pack into Biblical terminology all the meaning which was known and appreciated by the early church. Our sermons will live again when we "dig" again the wells our fathers dug in searching out New Testament Christianity.

The "laity" are familiar with these terms, which are heard over and over again in conversation and understood through daily reading. Our job is to search into these terms for new insights which will illumine our minds with new shades of thought hidden there as precious treasure.

I learned afresh that a saved person is one who is *safe, sound and sane*, while an unsaved person is *sick, insane and bound for destruction*. The root "SOS" means safe and sound. Sane is from the Latin *sanus* which is from *sanguis*, the blood, because in that lies the seat of health or sickness. A saved man is whole!

We could go on and expand but we only wanted to share a bit of this wonderful salvation with others. I am glad that although there are more people mentally sick, insane and lost today, there is a peculiar people who wear a badge of character which also shines out of darkness and reads: *Follow us—we know where we are going.*



## Convention Backs Exchange Visits

DENVER—The 1959 International Convention assembly has given its approval to the exchange visits of President Eisenhower and Premier Khrushchev.

In the final business session of the Christian Churches' convention here, the President and the Premier were commended for their exchange visits to bridge the chasm of suspicion and mistrust between the United States and the Soviet Union.

Churches "and all other people" were urged to welcome the Premier "in the same spirit with which our vice-president was received in the Soviet Union."

A negative note was sounded in the resolution as citizens were urged to use "a special restraint" even though they "cannot easily forget the suffering occasioned by Communist tyranny in Hungary, Tibet and other places of the world."

A complete report of International Convention resolutions will be included in the Oct. 18 issue of "The Christian Evangelist-Front Rank." That issue will include considerable convention coverage—including many pictures. Although "spot news" coverage is included in this issue, comprehensive coverage will be included later.

Disciples took another action in favor of Christian unity by approving a resolution commending local church support of the National Council of Churches and the World Council of Churches and urging ministers to inform church board members of the scope of work carried on by the councils.

Other actions on the final day of the assembly: commended the National Council of Churches' department of faith and order for its studies program; approved and referred to the Council on Christian Unity a resolution urging that special days be used to lift up the ecumenical movement and the cause of Christian unity; expressed appreciation for the National Council of Churches' convening of the Conference on Church Union and for its past work; approved the report of the International Convention board of direc-

tors relating to the committee on brotherhood structure and commended the committee for its cautious approach to the comprehensive problem.

In earlier resolutions acted upon by the assembly, the following courses of action were taken:

The appointment of a special study commission to deal with the "independent-cooperative" split among the Christian Churches.

Plans were put in motion to recognize each year the birthday of James A. Garfield, 20th President of the United States and a pre-Civil War president of a Disciples of Christ-related school known now as Hiram College at Hiram, Ohio.

Churches and their pastors were asked to step up their counseling ministries as related to marriage and that church-related schools provide more ways for seminarians and ministers to improve their skills in counseling.

Rejected was a proposal to add to the Convention staff "a beloved minister whose full ministry would be that of 'shepherd to ministers.'"

An enabling resolution permits the Pension Fund to add to its program an "optional early retirement plan" dropping the earliest possible retirement age for members from 65 to 62.

[See "Convention Capsules" on page 19 and other assembly news on page 18]

## Marine Commandant Is Praying Man

WASHINGTON, D. C.—The new commandant of the United States Marine Corps, Major General David M. Shoup, is a tough Marine, but he's also a praying man.

General Shoup, 54, who won his nation's highest decoration, the Congressional Medal of Honor, on the bloody beaches of Tarawa in World War II, describes himself frankly as a "devout Methodist" and there is always a Bible on his desk.

His selection as new chief of the Marine Corps came as a surprise, not only because he was jumped over nine generals senior to him in rank and service, but because he is not an Annapolis man, but a graduate of a small college.

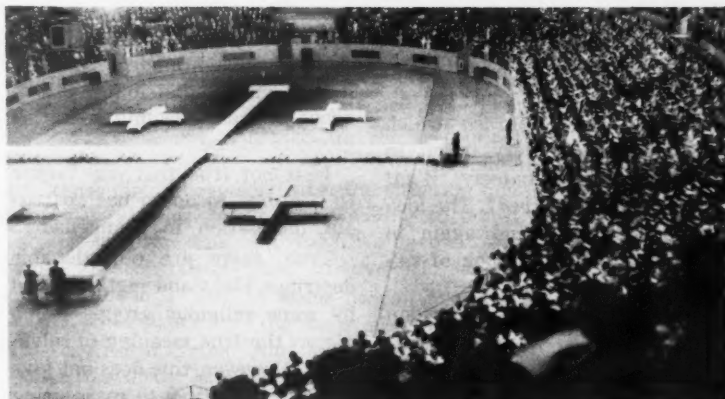
General Shoup was a member of the class of 1926 at Depauw University, Greencastle, Ind., a Methodist institution.

## Delinquency Projects

WASHINGTON, D. C.—The Senate Committee on Labor and Public Welfare has favorably reported a bill which would provide extensive federal assistance for juvenile delinquency control projects.

Introduced by Senators Lister Hill (D.-Ala.) and Joseph Clark (D.-Pa.), the measure would provide for annual federal grants to state, civic, and nonprofit organizations of \$5,000,000 for five years.

## Over 9,000 at Convention Communion Service



—David C. Snyder

More than 9,000 persons participated in the Communion service held on the third day of the International Convention assembly in Denver, Colorado. Over 9,000 were registered at the assembly and a crowd estimated at over 11,000 attended the session at Theatre of the Red Rocks, near Denver, where they saw a dramatic presentation, Christ in the Concrete City.







## NEWS IN BRIEF

### WCC PRESIDENT

RHODES, GREECE—Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, was named a sixth co-president of the World Council of Churches by its Central Committee here.

Before his election, the 90-member policy-making body changed WCC rules to permit the selection of a president between Assemblies of the council, which represents 171 Protestant, Anglican, and Orthodox communions in 52 nations. The new change in rules also allows a co-president to be re-elected.

### NIXON—NO CHURCH

WASHINGTON, D. C.—Senator Olin Johnston (D.-S. C.), criticized Vice-President Nixon on the floor of the Senate for not going to church during his recent trip to Russia.

The South Carolina Democrat said that the United States missed "a tremendous opportunity to teach the Russian people that we Americans depend on God in our daily living," when the Nixons did not go to church during their visit to the officially atheist Soviet state.

### NEW POLICY URGED

GREEN LAKE, WIS.—Harold E. Stassen, former disarmament adviser to President Eisenhower policy here for a new U.S. foreign policy based on "the religious principle of the equal worth of all men in all countries."

Its prime objective, he said, should be "to facilitate progress in the fullness of life of all people in all nations, including our own, but not centered solely on our own." Mr. Stassen addressed the Conference on the Christian Faith and World Peace at the American Baptist Assembly here.

### ROUGH MISSION

OAKLAND, CALIF.—Alaska is one of the most difficult mission fields in the world, 1,500 delegates and visitors to the World Missions Convention of the Church of God (Anderson, Ind.), here were told.

W. E. Reed, general secretary, and

E. F. Adcock, treasurer, of the Church's Board of Church Extension and Mission, reported that many of the people who have migrated to Alaska have little or no interest in religion and that only 23 per cent of Alaskans maintain church affiliation.

### POPULATION CONTROL

RHODES, GREECE—Failure of churches to give more attention to the question of population control was seen here as one of the reasons why Western governments have not dealt adequately with the population aspects of development programs.

This charge was made in a report presented at the annual meeting of the World Council of Churches Central Committee by Dr. Richard M. Fagley of New York, executive secretary of the Commission of the Churches on International Affairs.

### RC's AND PR

NEW YORK—Forty-five experts—many of them top professionals from New York public relations firms, press, radio and television—faced an unusual student body here at the first national communications seminar for Roman Catholic publicists.

### PRAYERS LAWFUL

MINEOLA, N. Y.—State Supreme Court Justice Bernard S. Meyer ruled here that recitation of a nondenominational daily prayer in the public schools is not unconstitutional but it must not be compulsory.

In a 35,000-word decision, Justice Meyer declared that "nothing in the history of the First or Fourteenth Amendment or in the personal view of Franklin, Madison or Jefferson suggests any intention to exclude non-compulsory prayer from the schools."

### RELIGION FOR REDS

ROCHESTER, N. Y.—The head of the Baptist World Alliance has suggested to President Eisenhower that he help Premier Nikita Khrushchev of Russia "see what religion means to America and to Americans" when

the two world political leaders exchange visits this fall.

Dr. Theodore F. Adams of Richmond, Va., president of the world Baptist fellowship which counts 23,000,000 members in 106 countries, revealed at a meeting of the B.W.A. Executive Committee here that he had made three definite suggestions in a letter to Mr. Eisenhower.

### "PAGAN MEMBERS"

LAKE GENEVA, WIS.—Many modern American church members are "no more than pagans with a fringe on top," a college dean told some 160 delegates to the 25th anniversary meeting of the United Christian Youth Movement's General Council here.

"They are as confused and as empty of any profound sense of life's meaning as their contemporaries who are un-churched," asserted Dr. William G. Cole, dean of freshmen at Williams College, Williamstown, Mass.

### PRINTING PRAYERS?

WASHINGTON, D. C.—Senator Wayne Morse (D.-Ore.) told the Senate that, at the urging of many ministers across the country, he intends to sponsor a proposal to reprint a number of the prayers of the Senate Chaplain, Frederick Brown Harris.

### INTERSEMINARY POST

NEW YORK—William E. Crews, a Protestant Episcopal clergyman at Hugo, Okla., was named executive director of the National Council of Churches' Interseminary Committee.

### LETTING FAITH DIE

NEW YORK—Soviet Russia's official policy on religion seemingly is to let it "die on the vine," an American Baptist official on a world tour reported in a letter to the denomination's headquarters here after visiting that country.

"Although churches are well attended, we saw few young people," said Dr. Edward B. Willingham, general secretary of the group's Foreign Mission Societies.

### MENNONITE GROWTH

BLUFFTON, OHIO—Membership in the 285 congregations of the General Conference Mennonite Church increased by 5 per cent in the last three years for a total of about 53,000 in this country, Canada and South America, it was reported at the denomination's 35th triennial meeting here.

## NEWS IN BRIEF

### OBSCENTY BILL

WASHINGTON, D. C.—The House Post Office subcommittee headed by Rep. Kathryn E. Granahan (D-Pa.) has favorably reported a bill to increase the authority of the Postmaster General in prosecuting peddlers of pornography.

The legislation is expected to reach the House floor before adjournment of the present session and is believed likely to pass, despite opposition from the American Civil Liberties Union and the American Book Publishers' Council.

### LABELING MORAL POISON

PHILADELPHIA—"Put the label on moral poison and lock it up."

With this declaration, John Cardinal O'Hara has called upon Roman Catholics of the Philadelphia archdiocese to support a bill now pending before the Pennsylvania legislature that provides stiff penalties for the showing of indecent movies. The measure would impose a fine of up to \$3,000 and up to three years in jail.

### SPELLING OUT FAITH

SAO PAULO, BRAZIL—The World Presbyterian Alliance went on record at its 18th General Council here as favoring the drawing up of a new statement on the Reformed faith "articulated in the language of our day."

Such a statement, the 84-year-old organization of Presbyterian and Reformed Churches declared, "while remaining loyal to the Holy Scriptures and the faith of our fathers," also should have reference to the "false teachings of our age."

### "REPENTANCE ACTION"

BERLIN—A group of young Christians from West Germany are going to Norway as the second contingent of young volunteers who are working abroad in repentance for suffering caused by the Nazis before and after World War II.

Sponsored by the Evangelical Church in Germany, the project is known as "Token of Repentance Action." The West German youth will help construct a home for mentally retarded children near Narvik, in northern Norway.

### PRAYERS POPULAR

WASHINGTON, D. C.—Prayers offered in the U.S. Senate by the late Peter Marshall during the little more than two years (1947-49) that he served as chaplain of that body are still among the government's "best-sellers."

A new edition of the 97-page collection of his prayers has just been published by the Government Printing Office in response to continuing public demand.

### CHURCH JOB AGENCY

PHILADELPHIA—Business began to boom at Christ Episcopal Church here after it obtained a state license to operate an employment agency.

A near avalanche of phone inquiries, personal calls and letters from individuals seeking jobs was reported by William Vaughn Ischle, Jr., pastor, who conceived the idea.

### LUTHERAN BUDGET

RIVER FOREST, ILL.—A record budget of \$19,772,887 for 1960 to support the world-wide program of the Lutheran Church—Missouri Synod was adopted here at the denomination's fiscal conference.

### HIT CAPITAL PUNISHMENT

NEW YORK—Governors of New York, New Jersey, Connecticut and Vermont were urged by the New York Yearly Meeting of the Religious Society of Friends (Quakers) to abandon capital punishment. The Meeting, in letters to the chief executives, said the death penalty was incompatible with the teachings of Jesus and the New Testament.

### ADS REAP BENEFIT

ST. LOUIS, Mo.—The Catholic Advertising Program sponsored by the Knights of Columbus is one of the important factors in the Church's tremendous gains in population in the United States, Luke E. Hart said here.

Addressing the 77th supreme convention of the Roman Catholic lay organization, Mr. Hart, who is supreme knight, revealed that 354,283 inquiries about the Catholic religion were received during the last 12 months as a result of the K of C advertising program in newspapers and magazines.

### BACKS HARTFORD APPEAL

DETROIT—The American Evangelical Lutheran Church unconditionally endorsed the National Council of Churches' "Hartford Appeal" which declared that Churches have a "right and duty" to study and comment on social issues no matter how controversial and to invite criticism of their position on such matters.

## Hundreds of Thousands Attend Church Day



—RNS

HUNDREDS OF THOUSANDS of German Protestants gathered in Munich from all parts of West Germany for the ninth German Evangelical Church Day (DEKT) Congress. During the five-day congress, dedicated to the theme "Ye Shall Be My People," delegates explored church, political, family, community, vocational and social problems in the light of evangelical faith.









# the bend in the trail

by Neal Curtis

JOHN BEHLING let the front door bang shut behind him, as he cleared the porch steps in a hurried jump. He knew he had to get away from his home quickly, before his father could try to stop him.

"John! Where are you going!" His father's stern voice caught up to the hard-running young man, before he could dash out of sight.

John pretended not to hear, and then he disappeared from view, around the corner. There would probably be more trouble, later, when he had to face his parents, and explain.

The other five youths were already inside the dingy little smoke shop, waiting for him. Ralph Zuppke scowled, saying:

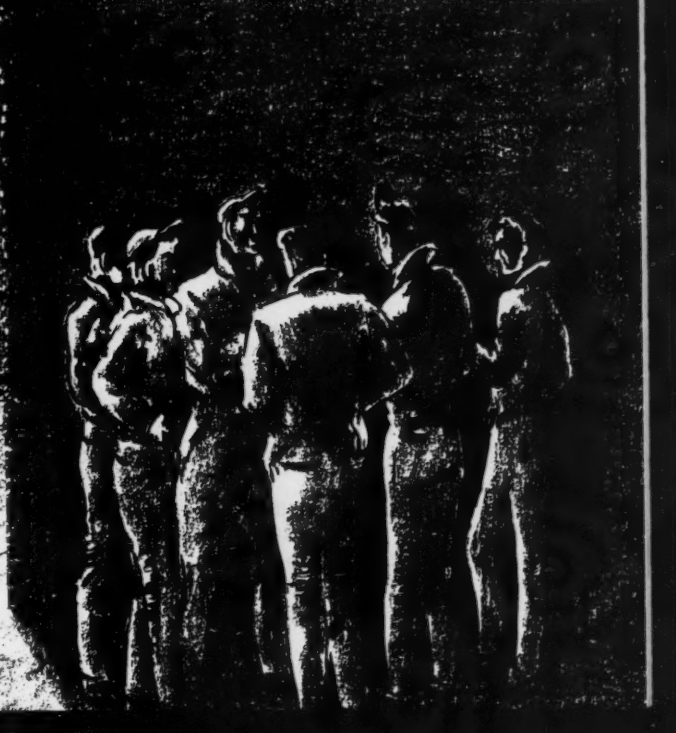
"It's about time—we were just about ready to take off without you."

"Sorry, Ralph. I was lucky to make it at all," John replied, breathing hard. "My Dad started in on me again; you know, how I was headed for trouble, chasing around with you guys."

The older boy nodded, taking out a pack of cigarettes. He passed them around. Each of the young men took a cigarette. John followed their example, knowing that if he refused, the others would laugh, and call him "chicken."

The six of them made up a private lit-  
(Continued on page 14.)

Illustrated by Earl W. Berneking





tle gang. They called themselves "the silent six," and all of them wore tightly fitting black leather jackets.

"Come on, let's get moving," Ralph Zuppke commanded. He led the way, striding rapidly into the darkness. Street lights were few and far between in the neighborhood, and John took the opportunity to furtively throw away the foul-tasting cigarette. He hated the bitter, acrid fumes. Ray Lewis, walking next to him, had seen him dispose of the cigarette. Without any comment, Ray flipped his smoke into the gutter, too.

Ahead of them, Fred Diekes and Jim Traves were laughing about something, keeping their voices low. Ralph Zuppke ducked into the deserted mouth of an alley, and the other boys followed. They formed a circle around the heavy-set leader, waiting for him to speak.

"Now, listen good," Ralph Zuppke growled. "What I've got lined up for tonight will put us on the front page!"

John crowded in a little closer, not wanting to miss a word. He got a real kick out of these secret sessions; they provided the only excitement in an otherwise boring life.

"Now, the main thing is, we have to be careful not to be spotted," warned the older boy, his face a blur in the shadows. "This deal could get all of us sent to reform school—if we make any slips. Any of you mugs feel like going home to mamma—before the going gets too rough?"

He was taunting them; daring them to leave. Ray Lewis laughed nervously.

"Aw, you know us better than that, Ralph. Come on, tell us the set-up."

The other boys, including John, mumbled in agreement. Ralph Zuppke drew hard on the smouldering cigarette dangling from the corner of his mouth and the glow outlined his brutal features, as he said:

"Okay then. This is it. Tonight, we do a job of busting up a place. Busting it up good!

Maybe after tonight, people will have a little respect for us. We're going to pay a little visit to Father Ryan's church."

None of the boys made a sound. John was too surprised, too shocked to speak. Ralph Zuppke flipped away his cigarette, and started walking through the narrow alley, in the direction of the church.

John hung back, then slowly followed Fred Diekes. His mind was whirling violently. "We've done plenty of border-line things before," he thought. "Like last week, when we let the air out of the district attorney's tires, or a couple of days ago, when we tipped over all those garbage cans. But this!"

The other youths had halted at the opposite end of the alley. Just across the street, the outline of the church spire loomed against the blackness of the sky.

"Okay, now here's how we'll handle it," Ralph Zuppke whispered hoarsely. "The front door is always left open, so getting in will be a cinch. We'll leave Jim here in the alley, as lookout."

Jim Traves nodded. "If I see anyone getting close, I'll whistle—real loud."

"Yeah, that's the idea," grunted Zuppke. "Now, the rest of us will make a run for it, one at a time. There isn't much traffic, so if we move fast, and quiet, no one is going to see us. When we get inside, I'll tell you guys how to handle the job. We'll rip that place to pieces!"

John bit his lip. He wished he had stayed home, had listened to his father's advice. At first, these secretive sessions with the fellows had been fun. Even when they had started damaging property, doing things John knew were wrong, there had been a sort of guilty excitement, a pulse-racing thrill.

How stupid can a fellow be? John asked himself the question, his lean face white and strained. Father Ryan, a round-faced, always friendly man, was almost like an uncle to all of the young people in the neighborhood. Although John hadn't attended

church for months, and wasn't a Catholic, he both respected and liked the grey-haired priest.

Some of the things the gang had already done were bad enough. This—this thing that Ralph Zuppke was ready to do now was unthinkable. It was like slapping God.

"We aren't going to do it." John's voice surprised him by its loudness.

"What? What did you say, Behling?" Ralph Zuppke turned angrily.

"I said, we aren't going to do anything to the church," John repeated, his voice firm and determined. Inwardly, he was shaking all over.

"Says who? Listen, Behling—you better shut up and not give me any trouble," snarled the heavier boy, pushing his face close to John's. "That priest threatened to make trouble for me with the cops, and I'm going to show him he'd better keep his nose out of my business."

The other boys had drawn away. They watched in silence. John didn't move. He returned the ring-leader's glare, without flinching.

Ralph Zuppke looked down, unable to continue the visual duel. He glowered at the four other youths.

"All right, so we got a yellow quitter with us. He don't have to stay. Jim, you keep a sharp lookout; Fred, Ray, come on—the three of us can handle it."

None of them moved. Ray Lewis cleared his throat. He said:

"This isn't much of an idea, Ralph. Think I'll go along home, with John."

"Me too," echoed Fred Diekes. They walked over, and stood next to John.

Ralph Zuppke muttered something under his breath. Then, facing Jim Traves, he said, "So there's only two of us with any nerve. Okay. I'll handle the job alone. You stay here, and don't forget to whistle, if it looks like trouble."

Jim Traves shook his head.

*(Continued on page 23.)*

## THE FAMILY LIVING ROOM

### IT WORKED!

by Richard E. Lentz

**I**S THERE a pest in your neighborhood? A little boy pest? All normal boys try the patience of their parents and teachers occasionally.

That sort of trouble is not the kind caused by one seven-year-old. Everybody on the block called Johnny a pest. He cut their telephone wires with scissors. He poured muddy water on their living room rug. He scratched pictures and naughty words on their furniture. He bit the other children and tore their clothes.

Finally the children rejected Johnny completely. They wanted no part of him. Parents in the neighborhood outlawed him. His own parents seemed to be unable to do much with their son, although neighborhood opinion was that they did not try very hard. At last a lonely little boy played by himself, occasionally throwing rocks or calling names at the other children. Sometimes he ran away from home.

This boy's situation is not unusual, although it is more extreme than some. What is different here is the constructive neighborhood program worked out to help this troubled boy and his ineffective parents. And it worked!

Johnny's school teacher telephoned six mothers of other children living in Johnny's block. She told them that she was calling because of her concern for Johnny who was being hurt, the school psychologist said, by the treatment he was being given in the neighborhood. She told the

mothers that the doctor feared Johnny might become delinquent or even mentally ill. The teacher asked for help from the mothers. Five of the mothers agreed to help and promised to attend a meeting with the teacher to see what could be done to help Johnny. A private meeting of the mothers was held. The psychologist explained that Johnny's parents were aware of the situation and had agreed to cooperate but as yet did not seem to know how to help Johnny win a place among the children of the neighborhood. They would need time and help also to work out the problems.

A program was worked out by the mothers and the teacher. Each mother agreed to discourage all negative or critical discussion of Johnny or his parents and to make occasion for favorable comments about them. Johnny was to be invited to play with their children under supervision. He was to be received warmly, but he was *not* to be permitted to be destructive.

They planned a neighborhood cookout in one of the yards. Johnny's parents were invited by a personal call at their home. They came and were cordially received. Arrangements were made for other family activities in the neighborhood. Several months later the group met at Johnny's home. His parents entertained. Johnny is winning his way back into the children's society of the neighborhood. He is like other children. He has unhappy, unsocial moments, but he is no longer rejected. He belongs. His family is on its way to being a respected, responsible unit of an

American community.

This account has been condensed until many vital factors in the reclaiming of Johnny's family have dropped out. The important fact is that a constructive approach was made to a family in trouble. Community concern directed to positive action saved Johnny's home and parents. In this case a *school* staff initiated the program. It might have been a *church group*!

Parents' groups in churches would seem to be especially equipped to minister to parents of Johnnys and Marys who may live within the neighborhood. An appropriate ban on "negative or critical discussion" of persons in the neighborhood would seem to be very much in order. Occasionally in conversation in church groups we hear reference made to "that awful family next door." Not in a holier-than-thou attitude, but rather out of genuine concern, church parents should reach out to reclaim the rejected and outcast nearby. This is family evangelism.

Whoever suggested it, the suggestion was a good one for the five mothers: Control family conversation and give affection to the love-starved child next door. If you desire to do so, you can "run down" anybody without resort to falsehood. No one is perfect! But everyone also has virtues and lovely qualities. We see what we look for! Should we rear our children with an attitude that some people are not good enough to enter their homes or to be their friends? Rather may not Christians use their homes to influence others for Christ?



## "Where the Scriptures Speak . . ."

by the Editor

September 27, 1959

Scripture: Malachi 2:17—3:4,  
16-18

TODAY we come to the close of the quarter and we have before us an outstanding example of the theme of the past thirteen weeks. Running through Hebrew history is the record of the voice of God, through the prophets, and it always says the same thing. When the people are disloyal to God, they suffer for it.

The time of today's text is a little farther beyond the time when the exiles in Babylon returned to Jerusalem. The hopes of the years, as seen in earlier lessons like the one from Zechariah, still have not been fulfilled. The temple has been rebuilt but it doesn't look much like the beautiful sanctuary of pre-exilic days. The day of the Messiah who would solve all the problems seems as far away as ever.

In this kind of a setting Malachi dares to tell the people that they have "wearied the Lord with your words." (Malachi 2:17.) Of course they reject this accusation, but Malachi has two concrete illustrations. First, they have been saying that "everyone who does evil is good in the sight of the Lord." This needs a little explanation.

These faithful souls who had returned from exile had nothing much to show for their loyalty, so far as worldly goods were concerned. They could look around and see plenty of evil people, who made no effort to serve God, who seemed to be better off

than they were. Couple this fact with the point of view that we have seen everywhere in these recent lessons, that prosperity is due to the will and blessing of God. Then you see why they concluded that anyone who was prosperous was receiving God's blessings. They were not prospering and therefore they were complaining because, in God's sight, one who does evil is good.

The second question they have been asking, evidently in sarcasm, is "Where is the God of justice?" Starting from their own preconceived idea again that correct worship and obedience to God are the only ways to receive prosperity, they now blame God for reversing the rule and blessing those who are evil. The God of justice has disappeared.

In the face of all this, Malachi dares to say that indeed "the messenger" is coming to prepare the way of the Lord. (3:1.) He had been expected for a long time. Being human ourselves, we can understand why the people of any given generation might become discouraged and imagine that God had changed his way of dealing with mankind. Malachi suffered no such loss of faith.

The next point to notice is that Malachi immediately turns the tables on the complainers with a very critical question: "Who can endure the day of his coming?" (Verse 2.) They have been clamoring for the coming of the Messiah. Well and good. Are they aware of what kind of moral and spiritual stamina it takes to

stand in the presence of the messenger of God? This is the point with which Malachi faces them.

Obviously, Malachi's position is that they are not able to "stand when he appears." Here we have another expression which has been caught up as a portion of the text of *The Messiah* by Handel: "He is like a refiner's fire." All the listeners to Malachi would know what kind of white heat was necessary for the refiner of gold and silver to do his work. The idea of being "refined" themselves, in the presence of the radiant glory of the Messiah had not occurred to them.

Malachi speaks specifically of "the sons of Levi." (Verse 3.) In other words, the priesthood itself, charged with carrying out the sacrificial offerings, needed purifying. Only when this was accomplished would the Lord be pleased and things be as they were "in former years." (Verse 4.)

The people took the words of Malachi seriously. They recalled the "book of remembrance," in which the record of those who feared the Lord was written. (Verse 16.) Slowly, the idea began to take hold in their minds that God is a God of justice and that the original principles which their fathers had learned are really true.

God does not bless evil. Neither does he guarantee that those who are spiritually good will automatically have physical prosperity because he has maneuvered the situation to guarantee this.



## Meaning for Today

by J. Daniel Joyce

The Hebrews were not quite clear on this point, but there is no reason why Christians should not understand it. The cold, hard facts are that "God calls for loyalty." This has nothing to do with sickness, unemployment or the stock market. It is just a spiritual law of life.

### The Scripture

Malachi 2:17-3:4

17 You have wearied the LORD with your words. Yet you say, "How have we wearied him?" By saying, "Everyone who does evil is good in the sight of the LORD, and he delights in them." Or by asking, "Where is the God of justice?"

1 "Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. 2 But who can endure the day of his coming, and who can stand when he appears?"

"For he is like a refiner's fire and like fullers' soap; 3 he will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, till they present right offerings to the LORD. 4 Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years."

16-18

16 Then those who feared the LORD spoke with one another; the LORD heeded and heard them, and a book of remembrance was written before him of those who feared the LORD and thought on his name. 17 "They shall be mine, says the LORD of hosts, my special possession on the day when I act, and I will spare them as a man spares his son who serves him. 18 Then once more you shall distinguish between the righteous and the wicked, between one who serves God and one who does not serve him."

THE opening verse of this lesson would make a good preaching text: "You have wearied the Lord with your words." And why wouldn't He be weary of words of confession which are as devoid of content as Mother Hubbard's cupboard? On any Sunday, millions of words of confession arise which say that we believe God's work to be the most important business in the world, His church to be the greatest institution on earth, and which are followed by an offering amounting to one-tenth of one per cent of an income, and followed by a time investment of less than he gives to the care of his dog.

Little wonder the Lord grows weary of such a barrage of words. God calls for a *loyalty* in life which makes words meaningful.

In our appraisal of the world situation, we are frequently calling for the God of justice, as were they (3:1), but always for someone else. We want justice meted out to others but mercy to us, as do all sons of Shylock. The message of this lesson is that justice is coming for all of us, but who can stand it? Whose motives will bear His scrutiny? The tired, indifferent worshipers of our time certainly do not "present right offerings to the Lord."

Saturday night abuse renders them incapable of worship. Most of our worshipers come to be entertained and make no effort to be active in worship. They sit as spectators at a movie. If the God of justice should visit your sanctuary next Sunday, He would judge men on their earnest participation or lack of it, for He demands loyalty in worship. The

tired and sick worship of Malachi's time is no match for ours. We don't sing, we don't read, we don't pray, and we give only the pocket change without plan or design.

Many of Israel had come to doubt the value of the covenant and their religion (3:13-15). But the reason was that they expected to profit *materially* from being righteous. Many of our folk expect the same. It should pay off in corn and potatoes, wages, houses, and lands, they expect. I don't know where this idea comes from but it comes. Perhaps, it originates with the devil. What God has promised is that He will bless you and reward you *in terms of His rewards*, not those of the world. Sometimes these rewards are accompanied by material prosperity and *sometimes not*. A very righteous man may be in dire poverty and he is no less righteous because of it, and the poverty does not point to any such conclusion. I've heard people exhorted to tithe on the ground that you have more money for yourself when you tithe. Perhaps so, but it's the *wrong motive*! What do you expect from God?

Read verses 16-18. God promises that loyalty to Him will make you His, His special possession, to enjoy the blessings of sonship, having fellowship with God, sharing His work, His worship, His joy, His manner of life. He will spare you in the day of judgment (vs. 17) and upon you the sun of righteousness shall rise. The Kingdom of God has its own kinds of reward.



# NEWS

## ● Disciples Weekly Announces New Name Beginning in '60

### "The Christian"

DENVER—The weekly magazine of the Christian Churches will begin its 98th year in January, 1960, with a different name, *The Christian*.

Announcement was made at the International Convention assembly by Dr. Wilbur H. Cramblet, president of the Christian Board of Publication, St. Louis.

The "new" name is the same as that of the publication edited by J. H. Garrison which merged in 1882 with B. W. Johnson's *Evangelist* to form *The Christian-Evangelist*.

In January of this year *The Christian-Evangelist* was merged with *Front Rank*, an adult church school periodical, to create *The Christian Evangelist-Front Rank*, the name which the magazine has carried this year.

The Disciples weekly has undergone numerous changes in format during the past eight years, but the present basic format was adopted in 1957. Following the merger with *Front Rank*, several regular features of that publication were incorporated in the merged periodical.

The magazine traces its nearly 100-year history back to E. L. Craig's *Gospel Echo*, which was started Jan. 1, 1863, at Carrollton, Ill.

The *Gospel Echo* was united with the *Christian*, which was published in Kansas City, to create a consolidated publication known briefly as the *Gospel Echo and Christian* and then simply as the *Christian*, under the sole editorship of Dr. Garrison.

The *Christian* publication headquarters was moved to Quincy, Ill., in 1872, but it has been issued from St. Louis since Jan. 1, 1874.

The oldest continuously published journal among Disciples, *The Christian Evangelist-Front Rank* has the largest circulation among periodicals published by the Christian Churches, with about 130,000 readers.

The editor is Dr. Howard E. Short, who came to that post last year after serving 12 years as professor of church history at The College of the Bible, Lexington, Ky. The associate editor is James M. Flanagan, who has been on the staff of the weekly for nine years. The newest addition to the staff is Ralph E. Bureman, assistant editor, who was

formerly on the staff of the Oklahoma Christian Missionary Society.

The editor called attention to the name change in the Sept. 6 issue of *The Christian Evangelist-Front Rank*.

*The Christian* will observe its 100th anniversary in 1962.

## ● William R. Thompson

### Unified Promotion Exec Dies in Denver

DENVER—William R. Thompson, director of publicity and materials for Unified Promotion, died Sept. 1 here after a sudden illness. He was in Denver for the Assembly of the International Convention of Christian Churches.

Unified Promotion serves as a fund-raising organization for 57 of the national agencies serving the Christian Churches (a sort of Community Chest of the Disciples).

Mr. Thompson became a member of the Unified Promotion staff in January. For ten years he had been editor of *Presbyterian Survey*, a magazine of the Southern Presbyterian church with offices in Richmond, Va.

Prior to going to Virginia Mr. Thompson had been engaged in newspaper work in his native Dallas, Texas.

He was a graduate of Southern Methodist University's School of Journalism.

Mr. Thompson is survived by his wife and a two-year-old daughter, who were with him in Denver. He also leaves his mother, a sister, and two brothers—all residents of Dallas.

## Spencer Austin Reports On Notable Decade

### Christian Churches' Achievement Noted

DENVER—Disciples were told Aug. 29 that one of the outstanding achievements of the past decade has been a new attitude on "sharing with the 'outreach causes of the brotherhood.'"

At a morning session a panel of church leaders made an appraisal of the Christian Churches' work at national, state and local levels in the 1950's.

Dr. Spencer P. Austin, who is executive secretary of Unified Promotion (the Community Chest for

the Christian Churches), said, "Much of the progress made by the national causes and agencies was made possible by increased giving on the part of the local churches.

"Best of all it is now commonly recognized in the churches that sharing with the 'outreach causes of the brotherhood' should be in proportion to the total funds administered by the church."

He reported that the national causes and agencies have received 137.4 per cent increase in budget support in the 1950's. He also reported that the Christian Churches have been able, within this decade, to establish new world mission work in Thailand, Nepal, Orissa, Surguja, Okinawa, Tubingen and Brazil.

In all mission fields there is greatly increased emphasis on local responsibility and the development of national leadership within each country.

Dr. Austin noted that home missions has begun new emphasis on urban work. In the field of benevolence, a four and a half million dollar expansion program has been completed. This includes three new homes for the aged.

In higher education the expansion programs of the Christian Church schools have added almost 50 million dollars worth of buildings and equipment and have boosted endowments by approximately 20 million dollars.

Mr. Austin pointed out that registrations for the annual assemblies of the International Convention have doubled in the 1950's.

Moderator for the panel was Dr. Wilbur H. Cramblet, president of the Christian Board of Publication; and members of the panel were Earl H. Van Doren, secretary of the Washington State Christian Churches, who reported on the progress at a state level in the 1950's, and Dr. W. A. Welsh, minister of East Dallas (Tex.) Christian Church spoke of local church progress.

## Logan Martin Ill

DENVER—Logan Martin, pastor of First Christian Church, Parkersburg, W. Va., suffered a heart attack Aug. 29 while attending a session of the International Convention assembly here.

At press time he was reported making satisfactory progress in a Denver hospital.



# CONVENTION CAPSULES

Bulletins from the 1959 International Convention Assembly in Denver, Colorado

## HITTING ISSUES

The assembly of the International Convention affirmed in its Aug. 29 session that one of its functions is receiving, studying and acting on resolutions, including those dealing with "crucial issues."

The assembly also adopted as its own a National Council of Churches "appeal" urging churches and their organizations to uphold their right to "study and comment upon issues of human concern, however controversial."

## "MORE INCLUSIVE"

A resolution urging Christian Churches to "work steadily toward a more inclusive fellowship in Christ of all races at all levels" was approved Aug. 29 by the International Convention assembly.

The resolution on race relations within the Christian Churches declared that "channels of fellowship" should be opened in local churches as well as in state and national organizations of the communion.

## NUCLEAR TESTING BAN

A resolution for continued suspension of nuclear testing was approved Sept. 1 at the assembly of the International Convention of Christian Churches.

## LIQUOR AND DIPLOMACY

On the heels of a resolution urging restriction of liquor advertising in American publications circulating in "dry" countries, the International Convention assembly passed a resolution Sept. 1 which would extend prohibition to American diplomatic corps in "all Near and South East Asian nations."

The resolution called attention to the national prohibition laws of the Asian countries and called on the American State Department to "give careful consideration to sending to such areas only those who do not use alcoholic beverages and whose sentiments are not opposed to the effort of the nations to enforce sobriety."

## 1960's PLANNING

The International Convention assembly voted approval Sept. 1 of a comprehensive program of church development for the 1960's. The title, Decade of Decision, and content of the new program has been worked out from the suggestions made through 22 grassroots "listen-

ing conferences."

The resolution instructs the Disciples Council of Agencies to proceed with detailed plans for a program of expansion and improvement in the functional areas of church organization, in special program areas, and in fellowship groups.

## PARK AVENUE APPEAL

The International Convention assembly in a Sept. 1 business session approved a plan for the Park Avenue Christian Church of New York City to make an appeal for \$200,000. The church's minister, Dr. Hampton Adams, said plans call for individuals across the nation to be asked for help in the erection of a new parish hall.

The new building, which will cost about \$800,000, is to replace the present parish hall which has been condemned by the New York fire department.

## "RURAL MINISTER"

A citation naming him "Rural Minister of the Year" was presented to John E. Bloss, minister of the Yukon Christian Church, Yukon, Okla., at the Sept. 1 evening session of the International Convention.

Chosen by the Town and Country Committee of the Home and State Missions Planning Council of the Christian Churches, Mr. Bloss received the award for "outstanding and meritorious service to the Kingdom of God through his ministry to town and country churches."

## COMMUNION FOR 9,000

With centuries-old Christian symbols spread before them on a huge cross-shaped table, over 9,000 persons participated in a Communion service on the third day of the International Convention assembly.

Communion elements—the bread and the grape juice—were served Aug. 30 by 325 deacons to a vast congregation seated on the mezzanine and balconies of Denver's Coliseum.

## NEA PRESIDENT

Dr. Lin D. Cartwright of St. Louis, Mo., editor emeritus of *The Christian Evangelist-Front Rank*, was elected president of the National Evangelistic Association of the Disciples of Christ Aug. 28.

Officers were elected in the final session of the organization's convention at Central Christian Church

here held annually just ahead of the International Convention Assembly of the church body.

## BHE PRESIDENT

Dr. Arthur D. Wenger, president of Atlantic Christian College in Wilkeson, N. C., was elected chairman of the Board of Higher Education of the Disciples of Christ Aug. 28.

Officers of the board were elected in a meeting that preceded the Aug. 28 opening meeting of the annual assembly of the International Convention of Christian Churches (Disciples of Christ).

## PROBING DELINQUENCY

A call for a national research effort to find the cause of juvenile delinquency was sounded by Congresswoman Edith Green in Denver Aug. 29. The Oregon Democrat addressed the social welfare luncheon which is a part of the program for the International Convention.

## MISSIONARIES CITED

Thirty-five-year service pins were awarded to three missionaries during the two-day pre-convention meeting of The United Christian Missionary Society's board of managers.

At one session of the managers preceding the International Convention assembly, the pins were awarded to Miss Ethel Shreve (India), Miss Ruth Leslie (Mexico) and Miss May Wilson (Mexico).

## DPF HEAD

An Ohio minister was elected president of the Disciples Peace Fellowship at that organization's annual business meeting here in conjunction with the International Convention assembly.

Lewis Joachim, minister of the Clyde, Ohio, Christian Church, was chosen president succeeding Robert Moffett of Alliance, Ohio.

## MINISTERS' WIVES ELECT...

Officers for 1959-60 were elected at the Ministers' Wives' Breakfast held here Sept. 1.

New president of the group is Mrs. Paul Stauffer of First Christian Church, Louisville, Ky. Others named included Mrs. George Beazley, First Christian Church, Bartlesville, Okla., vice-president; Mrs. T. J. Mattingly, First Church, Knoxville, Tenn., secretary; and Mrs. G. L. Messenger, Jr., First Church, Stillwater, Okla., treasurer.

## TO NEW MINISTRIES

### OMAHA, NEB.

D. Wright Lunsford, director of financial resources at Christian Theological Seminary, Indianapolis, for over two years, has become pastor of First Christian Church, Omaha, Neb.

Mr. Lunsford succeeds Dr. Eulis Hill, who became executive secretary for the Oklahoma Christian Missionary Society Aug. 1.

In the two years that Mr. Lunsford was directing the Ten-Year Program of Expansion of CTS, more than \$2,417,000 of the \$10,000,000 goal was raised in cash, pledges, bequests and wills.

Before going to Indianapolis, Mr. Lunsford was pastor of Central Church, Wichita, Kan., for 10 years and eight months.

### WARREN, OHIO

Harold L. Sawyer has joined the staff of Central Christian Church, Warren, Ohio, as associate minister.

A native of Toledo who has been a member of South Church there, Mr. Sawyer graduated from Ohio Wesleyan University and received his B.D. degree last June from Yale Divinity School.

The pastor of Warren Central Church is Merrill L. Cadwell.

### MIAMI, TEXAS

Howard Grant was installed as minister of the First Christian Church, Miami, Texas, July 26.

Ministers and lay people from many of the surrounding Panhandle churches attended the service.

J. E. McDonald, executive secretary for the Board of Christian Churches of West Texas, brought the installation sermon.

### CRESTWOOD, KY.

Forrest L. King began duties Sept. 1 as minister of the Crestwood Christian Church, Crestwood, Ky. He has been director of church relations in the development office of The College of the Bible, Lexington, Ky., since 1957.

Mr. King will be serving the Crestwood Church for the second time. He began an eight-year ministry there 30 years ago, in September, 1929, and remained until 1937.

In 1949 Mr. King became secre-

tary-director of the Christian Churches of Kentucky.

### CASPER, WYO.

Roy C. Leeds, who has served in Grand Junction, Colo., for eight years, has become assistant minister of First Christian Church, Casper, Wyo. His primary responsibility will be in the field of visitation. He began his new duties Sept. 1. The minister is Frank Edmund Sea. Betty Ann Trescott is minister of education.

### HAVANA, ILL.

Earl C. Zetsche has been called to the ministry of Central Christian Church, Havana, Illinois. He began his work there July 19. Mr. Zetsche came to Havana from Henrietta, Texas. Born and raised in Illinois, he held several Illinois pastorates.

Formal installation ceremonies for the new pastor were held Aug. 9, with Morris B. Pullin, general secretary of Illinois Disciples of Christ, as principal speaker.

### HOLLYWOOD, CALIF.

Dr. Merle E. Fish, Jr., who came to the Missouri School of Religion last November as director of development, became pastor of Hollywood Congregational Church, Hollywood, Calif., Sept. 1.

Dr. Fish, who wrote his doctoral dissertation on the Problems of the Large Downtown and Boulevard Churches in Los Angeles, says he is going to try to put into practice the things which he learned from his research.

Dr. Fish was minister of the North Hollywood First Christian Church for 15 years before going to the Missouri School of Religion.

### Memoirs Published

Mrs. Cathaline Alford Archer has published materials from the diaries and speeches of her husband, the late Dr. John Clark Archer, Hooper Professor of Comparative Religion in Yale University, a volume which is certain to furnish many happy hours to those who knew him.

The material is collected in five parts, beginning with his early years

and Hiram College days, running through his work in India and Iraq, a second lectureship at Amritsar, among the Sikhs, to his retirement years.

Mrs. Archer is now living at 1712 Whitney Avenue, Hamden, Conn.

### Oak Cliff Christian Plans for Future

#### Dreams in Dallas

DALLAS—On Pentecost Sunday the 70-year-old Oak Cliff Christian Church here held a unique worship service when a \$98,000 eight-acre tract of land was dedicated.

For more than half a century the Oak Cliff Christian Church has worshipped at its present location in the vicinity of the earliest settlement of the community.

After months of study, the congregation voted to acquire a new site and move the more than 1,000-member congregation to a more adequate site. Following the regular morning Communion and offering, the congregation formed a caravan of cars and moved to the new location, where the worship hour was concluded.

Among the guests for this observance was Dr. Luther Holcomb, executive secretary of the Greater Dallas Council of Churches, and Ken Smith, president of the Joint Boards of the Christian Churches of Dallas County.

The eight acres, purchased from four owners, includes a two-acre gift of land by the family of the late Hoke Smith. The congregation recently completed a \$165,000 financial crusade for capital funds.

Dr. Hugh M. Riley is in his eighth year as minister.

### FOR THE BIRDS



THESE BIRDHOUSES were junior department projects constructed during the vacation church school of First Christian Church, Neosho, Missouri. From left are: Diedra Gaston, Beverly Shartel, Kathy Keaton, Mrs. Kay Carrothers, Jim Allison, Ginger Garlow, Clyde McQuitty, and Steven Woodmansee. Average attendance was 127. An offering of \$27.13 was sent to the St. Louis Christian Children's Home.

# New Congregations

—But Where and How Many?

BY HERMON BURKE

"Why, it's obvious our state is growing by leaps and bounds and that we ought to establish at least 30 new congregations in the next ten years!"

So spoke Mr. Enthusiastic Preacher at a recent meeting of a state new church establishment committee.

"We appreciate your enthusiasm," responded Mr. Let's-Get-The-Facts, "but before we set a new church goal let's assemble all the information we can about what is *really* happening in our state—and then on the basis of a careful study of this information discover what our new church potential actually is."

At the present time the brotherhood is starting an average of 50 to 60 new congregations a year. In the last two years the New Church Advance has set forth the figure of 150 new congregations a year as a worthy goal for the period of 1960 to 1970. However, before we can *really* know how many new congregations are needed—and where they ought to be located—a great deal of "research and survey" work needs to be done.

Our state and area organizations are now being encouraged, challenged and aided with such work. A state or area "research and survey" project includes the assembling, illustrating and interpreting

of certain important information.

Such information includes past, present, and future population statistics, the number and location of our established churches, etc. Maps with appropriate acetate overlays illustrating the above information can be prepared. Such materials will be the basis for an interpretive study to determine a state's new church potential for the period of 1960 to 1970.

To assist states and areas in this kind of work a "Research and Survey Committee" has recently been organized within the department of church development and evangelism of The United Christian Missionary Society.

To date about 36 state and area new church establishment committees have been visited by the United Society committee.

The purpose of the visits has been to arouse interest and give instructions for a state or area "research and survey" project.

The United Society committee has prepared a five-step research and survey procedure and is prepared to make several field visits to a state or area to help carry out the various steps.

In addition to state or area research and survey projects the United Society committee is prepared to assist cities with an "urban self-study." While such a study is comprehensive and covers the total life and work of our churches in a given city, it also reveals new church opportunities.

The anticipated outcome of this new "research and survey" venture

within the brotherhood will be a realistic appraisal state by state of how many new congregations we ought to establish 1960 to 1970—and where they should be located. In other words the brotherhood is now moving forward in developing an intelligent and creative "strategy" for new church establishment.

*Hermon E. Burke is national director of church establishment for The United Christian Missionary Society's department of church development and evangelism.*

## • Their Status and Task . . .

### Missionary Candidates

When 16 volunteers were recently accepted as candidates for missionary service in behalf of Disciples, the list of volunteers numbered 260.

Those of candidate status now number 62 (10 candidates having been commissioned as missionaries at the same time).

The 16 new candidates will enter an intensive program of study under the direction of Ralph T. Palmer, executive secretary of the United Society's department of missionary selection and training.

In the course of the preparation program, candidates need a college education with a liberal arts background, a year in an accredited graduate seminary, a year of graduate missionary orientation, language study and practical internships (work experience). Health testing also is required. Then candidates again must come before the board, which decides on commissioning and assignment.

Included in the group are Roger D. Armstrong of Fort Worth, Texas, Mr. and Mrs. Don Buck of Stephenville, Texas, Janis Ann Davenport of Fort Worth, Carolyn Jane Dickson of Mooresville, Indiana, Mr. and Mrs. A. Stephen Ginn of Wilson, N. C., Mr. and Mrs. Allan J. Hunter of Petoskey, Mich., Waunita M. Reed of R.R. 6, Marion, Indiana, Mr. and Mrs. Melvin D. Richey of Eureka Springs, Ark., Mary Ellen Root of Baxter Springs, Kan., Norma Jean Trout of R.R. 2, Hartford City, Indiana, and Mr. and Mrs. Larry I. Young of Ada, Okla.

## Obituary

Bruce V. Williams

Funeral services were held May 11, at First Christian Church in Corbin, Ky., for Bruce V. Williams, who died May 9, 1959. He was a member of the Corbin Church for several years. Two ministers officiated, Wm. M. Huie of the First Christian Church and J. Bill Jones of the Central Baptist Church in Corbin.



THE RESEARCH AND SURVEY committee at work on maps illustrating population distribution. From left: Dr. J. Clinton Bradshaw, executive secretary of department of church development and evangelism; Arthur Stanley, national director of urban work; Dale Medearis, national director of town and country church and chairman of the research and survey committee; and Hermon Burke, national director of church establishment.

## Dahlberg Slated Speaker at The College of the Bible

### Seminary Dedication

LEXINGTON, KY.—Dr. Edwin T. Dahlberg, St. Louis Baptist pastor and president of the National Council of Churches, will be speaker for a dedication service of six new buildings at The College of the Bible here Sept. 24.

Units to be dedicated are: an addition to the administration building, the Ministers' Memorial Fellowship Hall and four apartment buildings.

The administration unit will include classrooms, 20 offices and a faculty meeting room. The fellowship hall includes fully-equipped stage, seating for 336, kitchen and serving facilities, a post office, mailing room, book store, and recreation room.

Forty-eight apartments and 25 single rooms will be provided.

As soon as additional funds are available the Bosworth Memorial Library and the Chapel will be enlarged. Estimated cost of all these projects is \$500,000. The seminary will have facilities to take care of 300 students.

## Nailing First Board



SYMBOLICALLY nailing the first boards for a new building of First Christian Church, Torrance, Calif. (from left), are: J. J. Walker, a former pastor; Louis Culler, construction superintendent; The Hon. Albert Ilsen, Mayor; and (kneeling) Milton Sipper, pastor.

A unique "ground-breaking" ceremony was conducted by the First Christian Church of Torrance, Calif., June 13. The occasion was the beginning of their new Youth Center and Fellowship Hall.

Instead of traditionally turning the first shovel of earth, the first board was nailed in place on the

forms for the foundation. Immediately after the ceremonies, members began the work of construction.

The new building was designed by Roy Bayer, an elder in the church. An experienced builder, Louis Culler, also a member of the church, will supervise construction and other members, including skilled carpenters, electricians, and plumbers will donate their labor.

The existing buildings, consisting of a sanctuary and education plant, valued at \$250,000, were built in this manner. The building under construction will be 70' x 111' and will cost \$60,000.

## Cassius Fenton Named Christian Seminary Mgr.

INDIANAPOLIS, IND.—Cassius M. Fenton will be the business manager of Christian Theological Seminary beginning September 1, 1959, according to a recent announcement by the Seminary president, Dr. Beauford A. Norris.

Mr. Fenton, a Certified Public Accountant, holds the master's degree in business administration from Indiana University, Bloomington.

During the past six years he has

been comptroller and business manager for Flanner House and the Board of Fundamental Education, both with offices in Indianapolis.

## Tennessee Victory

First Christian Church, Shelbyville, recently concluded a building fund campaign to raise \$65,000. With a total of 186 three-year pledges and cash gifts, the amount reached was \$74,000.

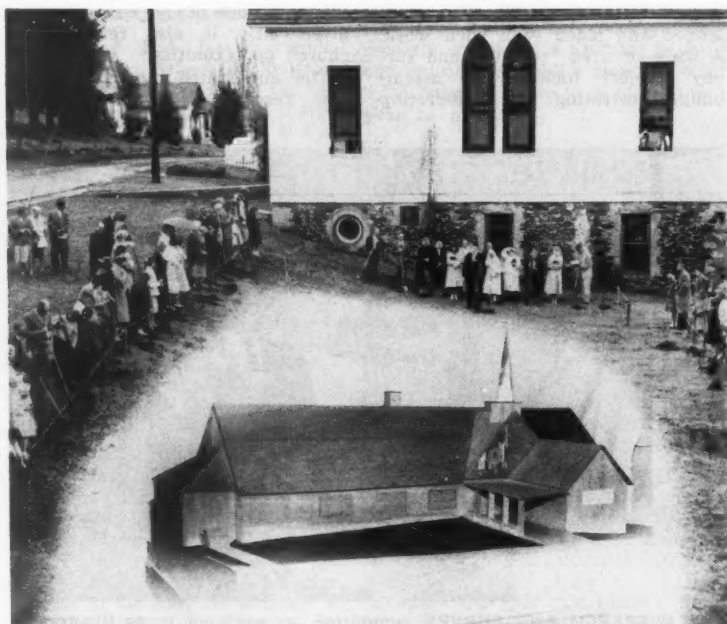
Edward C. Huffman and Grant Siewert served as campaign co-chairmen. The campaign was guest directed by Harold L. Herndon, general representative of the Board of Church Extension, with Mrs. Grant Siewert serving as campaign secretary. John Park Winkler is the minister.

## New Church in N.M.

ALBUQUERQUE, N. M.—The first Sunday in October will mark the beginning of a new congregation in Northeast Albuquerque.

The decision was made at a recent meeting of representatives of cooperating Christian Churches in Albuquerque, Monte Vista and Sombradel Monte.

## Palouse, Wash., Church Being Built



THE CHRISTIAN CHURCH at Palouse, Wash., has broken ground for its \$100,000 building (see photo inset). The new church will be brick veneer, with a full basement. The sanctuary will seat 175 with the overflow accommodating up to 250. Harvey A. Ruegsegger is the minister.



## —PROLOGUE

(Continued from page 7.)

yearning for the oneness of Christ's Church must not give way to an easygoing denominationalism. The genius of our Movement is a call to the people of Christ to unite rather than a call for sovereign denominations to federate.

Our ecumenical conversations have been both enlightening and helpful, but they are not enough. We cannot be content until we have made our utmost witness in behalf of the simple New Testament gospel without the human creeds and the ecclesiastical structures which divide the Church. To insist that all other Christians join us is the height of denominationalism. To invite all other Christians to acknowledge their common unity in Jesus Christ is the heart of the gospel.

Our most urgent role in the reunion of Christendom is the witness of worship and service of our Lord with the example of mutual love and forbearance. As long as we fight each other our actions put the lie to our plea for Christian Unity.

### V Conclusion

No man can stand in Jerusalem without feeling a sense of mystery which Abraham expressed at Bethel when he said, "Surely, God is in this place and we knew it not." Jerusalem is precious in our history on account of another high festival day called Pentecost when the church was born. The dramatic story of a matchless sermon by Simon Peter which brought 3,000 charter members into the church of Jesus Christ re-echoes in our hearts like the chime of a cathedral bell. All Jerusalem is a monument to the apostles who were founders of the Christian Church under the inspiration of the Holy Spirit.

For a Christian to walk the streets of Geneva is to become aware of another monument which gives meaning to an entire city. There stands William Farel, a small man with a big voice, whose fierce dedication to the nascent reformation won John Calvin from humanistic scholarship to the role of a pioneer preacher-reformer and statesman.

When Farel threatened to put a curse on Calvin if he did not devote his life to the Reformation, Calvin felt it was the equivalent of a divine command. He became the ruler of Geneva, as well as the great logician of the Reformation. His theocracy has bearing on every phase of life—cultural and economic, as well as religious. He was the nearest thing to disembodied logic

known to that significant period. Without his Geneva experience, there could have been no long Puritan ancestry for our American ideals.

Next to Calvin on the monument stands Theodore de Beze, who was the brightest student in Calvin's University of Geneva. This very year Geneva celebrated its 400th anniversary of the founding of that institution which has borne strong witness to our Christian heritage.

The last figure on the monument is John Knox, who cried out, "Give me Scotland or I die." His powerful preaching brought a queen to her knees. The thoughtful people of Scotland said, "When he preached it was as if ten thousand bugles were blowing in our ears." Geneva is a monument to our Christian heritage.

The tumbled hills of western Pennsylvania and Brooke County, Virginia, form a monument to the "Declaration and Address" which began a new order in Christendom. Thomas Campbell and his colleagues at Abraham Alter's farm were soon joined by that brilliant young Scotch-Irish Presbyterian preacher, Alexander Campbell, whose strong leadership in our Movement of simple New Testament Christianity developed intellectual structure and institutional stature.

There is a handsome marker in God's Half Acre which remembers Alexander Campbell, but the tall tower at Bethany College which is just one hundred years old is a better monument. It crowns the hills of Bethany as an abiding symbol of Alexander Campbell who stands out against the skyline of America as a notable scholar, reformer and statesman.

This heritage is ours. In the fine thought of George Santayana, history has significance only as it bears on "the occasion" and influences the future. There is wisdom in the words inscribed on the Supreme Court Building in Washington, *The Past Is But Prologue*. The message of Stone and the Campbells has not yet been tested. It points back to the day of Pentecost and forward to the Millennium. One hundred fifty years is only a minute beginning.

We are met today for a backward glance and a forward strategy. There is vast unrealized power in our Movement. Only the centuries can answer the most importunate question which confronts us. Can this Movement, now in its 150th year, go forward to fulfill its destiny? The answer lies with us as we labor under the influence of our Lord and Master, who sends us forth to make disciples of every nation.

## BEND IN THE TRAIL

(Continued from page 14.)

He edged around the bigger youth, and joined the others. "You can count me out, too."

The older boy took a threatening step toward John.

"You started this, sissy-boy. I ought to—"

"Go right ahead, and try," John challenged him. "I've got a notion you're mostly just big talk!"

His words stopped the heavier youth. John stood ready, his fists at his sides. All fear was gone, now. Come what may, he had made his choice. He was glad he'd been able to make it before it had been too late.

"Ahhhh! Go on home then—all of you yellowbellies," jeered Zuppke. "I'm going to take that church apart, all by myself!"

He started to turn away. John reached out quickly, spinning him around.

"No you aren't! All of us are leaving together, and if anything happens to the church, I'll turn you in!"

For a moment, it seemed as if the older youth was going to fight. Only for a moment. His shoulders relaxed and, without a word, he pushed past the other boys. John watched his retreating form, until it merged with the shadows.

Ray Lewis wiped his forehead, saying, "Whew! That took plenty of nerve, John."

The other two boys added similar comments. Fred Diekes said, "I'm sort of glad this happened—I've been getting tired of the gang, but, well, you know—a fellow couldn't just quit."

John nodded. He did know. He felt free, and clean inside.

"Let's all start for home," he said, moving out of the narrow driveway. "I've got some explaining to do."

THE END

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## SIGNALS OF GLORY

God's grace and gifts are ample  
For everyone: fresh air,  
Rain to feed the thirsty soil,  
Sunlight for all to share.

Harmony of happy birds,  
Hum of busy bees;  
Rainbows spanning high brown hills,  
Snow on tall pine trees.

God gives us all twelve golden hours,  
Of day; then sets apart  
Twelve hours of silver; while we rest  
Deep silence heals the heart.

—CHRISTINE WHITE



**Dr. Clifford Jope,  
Son of a Disciples Minister,  
Was a Government Missionary**



**DR. JOPE** assists in transferring American aid medical supplies from plane to truck for transportation to First Aid dispensary in Viet-Nam.

## HERO at Viet-Nam

A MODERN medical laboratory in Viet-Nam, recently expanded and absorbed into the University of Hue, is a memorial to the son of a Disciples minister. Dr. Clifford H. Jope, Jr., was proclaimed a national hero when he died in that country in 1953 while helping save Asian lives.

The laboratory, originally dedicated in 1953 and known as the Jope Memorial Laboratory, is located in the city of Hue, 400 miles up the coast from the capital city of Saigon. Hue, a city of 105,000 population, is a former capital of Indo-China.

The laboratory was given this name in honor of the late Dr. Clifford H. Jope, Jr., who founded the lab while working as a health officer for the U.S. International Cooperation Administration (ICA). Dr. Jope was the son of C. H. Jope, Sr., pastor of San Francisco's First Christian Church.

The *San Francisco Examiner* as-

serted that Dr. Jope's story "mocks the anti-American sentiment abroad."

The State Department, which administers the economic ICA program, has revealed how Dr. Jope struggled against Communist guerrillas and communicable diseases to win the respect of the Asian nation.

In 1951 Dr. Jope was sent to Viet-Nam as adviser on health and sanitation to some 8,000,000 people. The area was the center of Communist guerrilla fighting during the battle for independence.

For two years, Dr. Jope served as U.S. Public Health Representative in Central Viet-Nam where he was highly esteemed as a brilliant physician and public health administrator.

His duties included technical assistance on sanitation, elimination of malaria and other phases of disease prevention. Dr. Jope pleaded for the purchase of laboratory equipment.

He was shocked at deaths resulting from lack of adequate facilities in the area.

With the aid of a few young Vietnamese, who shared his concern, he worked nights to set up the little laboratory and started training young Vietnamese men and women as laboratory technicians.

However, his missionary-like fervor sapped Dr. Jope's strength. On one of the many trips into the back country—two weeks before his slated departure for the United States—he was stricken with polio.

A runner brought word to American officials who immediately sought an airplane for Dr. Jope's evacuation. But Communist guerrillas delayed the flight and the 32-year-old doctor died just before the plane arrived.

Later that year the Viet-Nam Government proclaimed Dr. Jope a hero and posthumously presented his wife, Emma, with a decoration.

The widow and her three children now live in Los Altos, Calif.

Mrs. Jope made this comment to a San Francisco newspaper when asked to comment about the honor bestowed on her late husband:

"When the Vietnamese saw him, they knew he was an American—and they wanted to be friends. His acceptance and his work showed what one American can do toward improving understanding in Asia."

Dr. Jope's pastor-father said: "I think this honor is most important because it is in recognition of what the United States has done and is



**DR. CLIFFORD JOPE** loved his family. He is shown relaxing with his children while he was in Japan.

AT A SIMPLE CEREMONY on Aug. 5, 1953, at Benh Vien Trung Uoong Hospital in Hue, Viet-Nam, this "Dr. Clifford Jope Memorial Laboratory" was officially dedicated by Central Viet-Nam's Governor Phan Van Giao. The bronze plaque by the door was presented to the hospital by Gen-Wilbur R. McReynolds, chief of mission.



trying to do for the so-called under-privileged countries."

ICA officials report that the university and the Hue General Hospital were founded in 1957 near Dr. Jope's laboratory. Together with the lab they have developed far beyond the dreams of the young health official.

From the labor now come many Asians, walking in the steps of Dr. Jope to conduct a countrywide malaria eradication program and to enlarge basic health services in the villages and tribal areas, the ICA report states.

In a recent letter to Clifford H. Jope, Sr., from Nguyen Phu Duc, First Secretary attached to the Embassy of Viet-Nam, Washington,

D. C., he wrote: "The public, indeed, has shown much interest in the Jope Memorial Laboratory which is a very fitting monument to your son, who did so much to improve public health in Viet-Nam, and to promote friendship and understanding between Americans and Vietnamese."

The inscription of the plaque on the laboratory bearing the doctor's name is an appropriate tribute:

"In memory of Dr. Clifford R. Jope, who gave his life in the devoted service of his country and Viet-Nam on February 27, 1953, this plaque is affectionately dedicated by his American colleagues of the United States Special Technical and Economic Mission."

## ● Area Spot News

### E. Texas Dedications

JACKSONVILLE, TEXAS—Two East Texas churches recently dedicated portions of their buildings. First Church, Palestine, dedicated a chapel and new art-glass window, and Ross Avenue Church, Tyler, dedicated a new education-fellowship unit.

The chapel at Palestine is in a completely remodeled section of the education building, which was the old church auditorium. It was dedicated during a regular morning worship service. Robert Badgett is minister.

Chester Crow, executive secretary, Texas Board of Christian Churches, Fort Worth, delivered the address at the dedication of a new education-fellowship building at Tyler, July 12. Thomas Plumley, first minister of the church, now minister, First Church, Bay City, Texas, participated in the service. Bernard S. Ramsey, present pastor, presided.

▲ HAROLD D. EDWARDS is the new associate minister, First Church, Tyler. He came to Tyler following a two-year ministry as director of Christian education of First Church, Abilene. Edwards has his B.A. degree from Millsaps College, Jackson, Miss.,

and the M.R.E. degree from Brite College of the Bible at TCU.

▲ J. E. MONTGOMERY comes to the Woodland Church, Longview, from the Urbandale Church, Dallas. Montgomery is a former minister of the First Church, Longview, and was on the administrative staff of TCU.

▲ OTTO MARSHALL has accepted a call to the Mansfield, La., church, having served the Greggton, Texas, church for two years.—ROBERT D. MATHENY.

### Texas Bulletins

EL PASO, TEXAS—Austin Park Christian Church here is building a new \$65,000 sanctuary. Charles Reece is minister.

▲ First Christian Church, Andrews, has its \$55,000 sanctuary under construction. J. W. McKinney is minister. One hundred young people, 85 intermediates and 65 juniors attended conference and camps at Black River Christian Encampment, Carlsbad, N. M., May 31-June 20, 1959, from Districts three and four.

▲ Southeastern, N. M., churches held their young people's conference and Chi Rho camp at Black River Christian Encampment, June 21-27. Around 85 attended.

## Georgetown, Ohio, Gains

GEORGETOWN, OHIO—The Christian Church here has just completed one of its most successful years, with 83 persons coming into the fellowship of the church during the past fiscal year.

Seventy-six of the new members came during a comprehensive program of evangelism conducted by the church under the guidance of Bayne Driskill.

During the first six months of this year the total Sunday church school attendance was more than 720 beyond that of the same period last year.

Stanley L. Shippey, pastor, reports that the Christian Women's Fellowship is making significant strides, the youth program has been strengthened and the church received a Week of Compassion offering for the first time. Mr. Shippey has been pastor of the church since June 2, 1958.

## Bell for Congo



ATCHISON, KAN.—First Christian Church here has sent this bell to be used in a new church for Congolese Christians at Coquilhatville, in the Belgian Congo, Africa.

Charles Goebel, representing the Santa Fe Railroad (right), made the presentation as a gift from the railroad to the mission church. Mrs. William Krusemark, president of the Christian Women's Fellowship, accepted the bell in behalf of the church.

The gift of the bell was a suggestion by H. Parr Armstrong of Fort Worth, Texas, who held a school of world friendship in Atchison in March.

The CWF of the church is paying shipping costs.

# MOTION PICTURE REVIEWS

THE FOLLOWING reviews of current motion picture films have been provided by the Protestant Motion Picture Council, in cooperation with the Broadcasting and Film Commission and United Church Women of the National Council of Churches of Christ in the U.S.A.

THE BIG FISHERMAN (Centurion Films, Inc. Buena Vista Release). Lloyd C. Douglas' imaginative novel of the beginning of the Christian era provides the basis for an imposing and inspiring production. It is done with respect, regarding Christ's earthly ministry and with accuracy in the episodes related. The characters of Peter, the Big Fisherman, James and John who were chosen as the first disciples are believable, as well as that of John the Baptist. Parallel to what may be considered the Bible narrative is a romance which takes substance in historical, political and background interest as it concerns the daughter of an Arabian princess, abandoned wife of Herod Antipas who had deserted her for Herodias, his brother's wife. Thus, in the plot development, these factors fall creditably into place. An undercurrent of suspense, intrigue, love and hate, offenses to be avenged and forgiveness to be

granted is important. Attention to details as to settings, costumes, period and customs is notable. Technicolor is unusually fine and Panavision enhances the scope and perspective of the presentation. Acting is very satisfying, especially when Bible and historical characters are concerned.

JOHN PAUL JONES (Warners). This historical drama of a high order is the story of a man who became famous in the annals of this country and is known as the Father of the U.S. Navy. Dedicated to Fleet Admiral Chester Nimitz it was filmed on location in Mediterranean waters, Spain, France, England and the U.S.

From his early going to sea in Scotland at 12 years of age to his death in France, John Paul had a long and eventful career. After having served as captain of a British merchant ship and being responsible for the death of a man while quelling a mutiny, he escaped to the Virginia colony where he became John Paul Jones.

After settling on a plantation he was stirred by the call of liberty and joined the revolutionary movement. From then on, his story is that of the American Revolution, being given command of a ship "The Ranger," sent on a mission to King Louis XVI of France and, with the help of Benjamin Franklin, obtain-

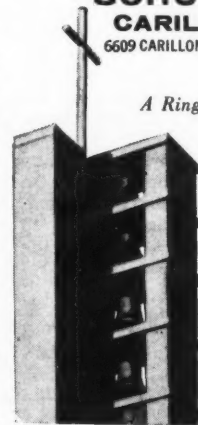


SIMON (Howard Keel) takes the baby from a woman pilgrim (Dee Carroll) who has collapsed, and finds the infant is blind. The mother wants Jesus to restore the baby's sight and Simon decides this is his chance to test Jesus' powers. Scene is from Rowland V. Lee's \$4 million production of Lloyd C. Douglas' novel, "The Big Fisherman."

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ing a larger vessel with which he harassed the British Navy.

It is possible that John Paul Jones may be somewhat idealized in this presentation but it is nevertheless an impressive telling of history with many fine characterizations, beautifully realized settings and absorbingly interesting.

THE BIG CIRCUS (Saratoga-Vic Mature Prod. Allied Artists Release). A lot of circus, a romance and a mysterious murderer make this fast moving, vivid, exciting melodrama a three-ring affair. There is sabotage, arson, danger at every step, sorrow and disaster along the way. However, the show goes on and it is almost "better than a circus" because of the close-ups, long shots, a multitude of acts and feats seen individually which a real audience might miss in part. Beautiful color and animation under the "Big Top" are fully revealed. *Colossal and Stupendous*, with good acting.

Chairman of the Protestant Motion Picture Council is Mrs. Jesse M. Bader, 41 Fifth Avenue, New York 3, N. Y.

## TOWARD A BETTER CHURCH



Samuel F. Pugh

## No Vanilla!

A well-known breakfast food now on the market comes in a box on the side of which are printed these words:

"Mothers of America, rejoice! ----- is guaranteed to contain no premiums—no whistles, mis-siles, rockets or ruckus.

"No beanies, b-b's, heebies or jeebies. Not a ball, bat, hat, or gat in any package of this light-size, bite-size toasted -----

"----- is made so the fun is in the flavor—light, bright and delightful. You get taste instead of toys, and nutrition instead of noise.

"We take pride in proving this is one cereal worth buying for its own fine self—with no strings, rings or things attached."

There is something about those lines that appeals to most of us. We prefer to buy food for its own intrinsic values—nourishment and enjoyment. We resent being trapped into a purchase, as so many have been, by the multitude of gadgets placed on the box or hidden among the calories.

Somewhere along the way a church—more daring than the others—will produce a promotion flier or run an article in its weekly newsletter somewhat as follows:

"People of America, rejoice! This church is guaranteed to offer no prizes—no catches, no gadgets, no widgets or digets.

"No rummage, or cribbage or cabbage for profit. And no vanilla! No bingo or lingo to bolster our budgets! Not for prestige or status, new prospects or better business! Not for numbers—or

*Samuel F. Pugh is national director of church development of The United Christian Missionary Society, Indianapolis, Indiana.*

records. No pressure or intrigue. Prearranged refutation. No traps or trips. Just *you!* This church invites you because it likes you—likes people—knows that people have needs and problems and longings—like yours. If you would see a church composed of just plain people gathered together to worship God and serve their fellowmen, then we want you to visit this one—*ours!*

"We exist for the glory of God and the enrichment of society. No strings attached except those which a Christian would impose upon himself.

"WELCOME!"

More and more churches are coming to the place where they are examining their motives and methods. And they are finding their programs as cluttered as the attic of a house that has been occupied by the same family for fifty years.

Imagine doing the same things the same way for three generations, following the same budget year after year regardless of need! The church that goes after new members as a way to get money to pay the bills has an inferior motive. The congregation that emphasizes the non-resident member program merely to keep the *Year Book* report from being a cause of embarrassment, has little concern for the people who have moved but have not affiliated with the church in the new community.

Even the acquisition of a bright new coffee urn for the kitchen might be a sad reminder of the use of time expended in earning it. There are homebound persons who yearn for some personal word from the church. There are inactive members who have received no callers for many months. There is need for volunteers for service in the church office.

*No hour can be used but once!*

Let your church board spend an evening discussing such questions as these:

"How can the love of Christ be expressed through our members?"

"How can we let people know that our concern is for their welfare and growth more than for budgets, gadgets, records and prestige?"

"How can all of us discover the spirit of Jesus Christ in each other as we do the work of the church?"

Some day a church, in trying to express its noblest convictions in symbol or word, will find a better way to express it, but for now let us simply say—

"No bingo or lingo to bolster the budget!

"No rummage or cribbage or cabbage for profit!

"And no vanilla!"

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in Peru? in the Ukraine?**

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## "You Are What You Read"

### INCOMPARABLE

**Preaching Values in the Epistles of Paul.** By Halford E. Luccock. Harper and Brothers. 213 pages. \$3.50.

This book is a diamond with 142 facets. From the first, "Called to Be Saints," to the last, "The High Art of Refreshing," they dance by in sparkling array. *Preaching Values in the Epistles of Paul* underscores what by now has become the obvious—the inexhaustible resources for preaching to be found in the Holy Bible and Halford Luccock! He continues to be, for the Scriptures, a faithful Boswell.

In these compact textual vignettes—as indicated, there are 142 of them—Dr. Luccock remains the master of his own chosen medium. Preachers often attempt to get the message from a passage by cutting it into three pieces and mauling it verbally into a pulp.

Dr. Luccock lifts it as he would a jewel from a case, throws a clear light on it and says, "Look!" He never uses a sledge-hammer, but refines the use of the trip-hammer to a devastating art. He can, in one page, hit a text from more angles than most exegetes can in a lifetime. He not only sees what is in a phrase or passage, but he feels, smells, tastes and hears everything within a mile of it.

The silent obligato of every reader is, "Well, I never thought of that before!" Don't be dismayed. No one else ever did, except Luccock!

These packed paragraphs are not sermon outlines, but brain-primers. The preacher who attempts to use them as homiletical short-cuts will discover that Luccock's rapier can pierce both ways. But for all who will come to them for the high purpose of being startled and stimulated by truth in a new suit, they are for the taking.

One thing more—let no one presume that time has put out the fire in his pen. Amos and Micah still shadow his shoulders and he knows how to "Let justice roll down

as waters, and righteousness as a mighty stream."—JAMES A. LOLLIS

### N. T. INTRODUCTION

**Introducing the New Testament.** (Second Edition; Revised and Enlarged.) By Archibald M. Hunter. Westminster Press. 208 pages. \$3.

The first edition of this little introduction appeared in 1945. The purpose, in the words of the author, was to "mediate the findings of the New Testament scholars in a simple untechnical form." The war-time paper shortage limited the first edition to a treatment of only the more important of the New Testament's twenty-seven books.

This second edition, a dozen years later, surveys all the writings of the New Testament. Initial treatment is given to 2 Corinthians, Galatians, Ephesians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, and Titus, along with an expanded study of 2 and 3 John, Jude and 2 Peter.

This little volume is well written, definitely slanted toward laymen. Its brevity is to be commended.

The main contribution is Dr. Hunter's treatment of the unity within the New Testament. Concerning its diversity, he says, "In plain language, the New Testament is a literary hotch-potch. Here are all sort of literary forms and specimens: first, four books called 'Gospels' like biographies in some respects, in others quite unlike; then a volume of history; then a very mixed epistolary bag; and finally a specimen of apocalyptic writing."

Dr. Hunter goes on to say that beneath the obvious diversity of the New Testament there is a deep and fundamental unity of message.—LESTER D. PALMER

### OVERPOPULATION

**Birth Control and Catholic Doctrine.** By Alvah W. Sulloway. The Beacon Press. 257 pages. \$3.95.

For those interested in the subject Attorney Alvah W. Sulloway gives an excellent summary of the history of the controversy over con-

traception, of Catholic doctrine on the matter before 1932, and of Catholic rationalizations of the rhythm method since 1932. It has two major preachments.

One is the fear of overpopulation in the world. Sulloway seems to think that all other problems including objections to birth control in India and in Communist China can be easily solved, but fears that the strong stand of the Roman Catholic Church against artificial contraception will permit world overpopulation. He and Aldous Huxley seem to fear that in the not too far distant future slums created by overpopulation will be largely in Catholic-controlled areas.

The other concern of the book is that wherever Roman Catholics can affect political decisions they will impose their taboos against contraception upon many other people living in those areas. In effect, Sulloway thinks that they may believe and procreate as they please but they should not impose their beliefs on other people.

However, Sulloway claims that the Roman Catholic Church has given up its essential argument against contraception by approving the rhythm method. If that has already occurred, are the dangers that he and Huxley foresee as certain and as disastrous as they sound?

Sulloway has rendered a real service in giving us a keen analysis of the doctrine. But instead of blaming the future of the world on the Roman Catholics, it looks as though the best thing to do is: (1) to discover more economical and simpler methods of contraception to be used in all poorer and less educated areas of the world, and (2) to educate the people of the world in the possibilities and values of planned parenthood.

The emphasis in planned parenthood should be that by better timing the arrival of children and fitting them into the modest budget of the less privileged families they can have healthier, better educated, and probably spiritually better children.—LEWIS S. C. SMYTHE



# RELAX . . .

## THEN THE FIREWORKS

"How did the wedding go off?"

"Fine, until the minister asked the question:

'Do you promise to love, honor and obey' . . ."

"What happened then?"

"The bride answered, 'Do you think I'm crazy?' and the groom said, 'I do!'"

—THE WATCHMAN-EXAMINER

• • •

## OUR DILEMMA

Humpty-dumpty straddled the fence.

He thought to be neutral was good horse sense.

But dodging the issue, flying around He lost his balance and crashed the ground,

Now mental mechanics and psychic men

Are putting his thinking together again.

—CARL R. BROWN

## FIRST LIAR AIN'T . . .

Who knows—maybe a fish goes home and lies about the size of the bait he stole.

• • •

*Wouldn't it be nice if we could find other things as easily as we can find fault?*

**RELIGION** ought to be our steering wheel, but too many of us treat it as a spare tire; useful only in a blowout.—BENDIXLINE, *Bendix Products Division, Bendix Aviation Corp.*



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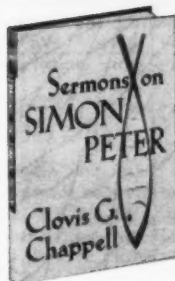
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—ALEXANDER CAMPBELL



## Letters . . .

### Seldom Relevant

Editor, *The CE-FR*:

I have been watching the new *CE-FR* magazine eagerly since its arrival in January. Until recently I was beginning to wonder when some relevant articles would appear. So often, the content seems to be so limited to items such as baptism, the Lord's Supper, Cane Ridge and the Campbells and, while the world falls apart under the burden of its problems, only Mr. Fangmeier can get a word in edgewise once a month, thank God.

Finally, the July 19 issue had a good article, entitled "Modern Heresies," written by J. L. Pennington. I found his article very disturbing and it hit me where I needed it.

Since one of the heresies he mentioned was "silence," I am going to take his advice and speak out some things on my own conscience. Part of it includes what was said in the above paragraph. Another part of it involves the article on the same page of Mr. Pennington's article—the one by J. Warren Hastings about the service boy who thought it was God who saved him just because he had a New Testament in his pocket. I was surprised to find out that the minister in our Nation's Capital church let this absurd and primitive theology get by him without so much as a word of advice to the Sunday school graduate.

God does not run puppet strings from the sky or run an operating switch board in heaven somewhere. That boy was not saved by God. He was saved because he happened to have a book in his pocket, and it could just as well have been a book of jokes or filthy stories. I suppose the boy thinks God is for America and not for any of the "enemy" planes and their pilots. I find it very degrading to my religion to have such ridiculous theology counseled to service boys, much less printed for others to read. Mr. Hastings ought to go back for a semi-nary refresher course.—JAY T. ALLEN, Iowa City, Ia.

EDITOR'S COMMENT: *The definition of "relevant" gets more editors into more trouble!*

### Danger Ahead

Editor, *The CE-FR*:

I would like to protest the use of the picture of two bears at the car

on the cover. (*CE-FR*, July 26, 1959.) That's against all park rules; it's highly dangerous. I've been close to too many accidents from feeding the bears. Ask all western park visitors to take an electric fence charger along to protect their camp. It really works.—C. A. PRITCHARD, Highland, Kan.

EDITOR'S COMMENT: *You are right on the law and the danger. When cars line up and wait their turn at the favorite meeting spots of bears and people, the rangers never seem to be there. We probably should all be more concerned.*

### "A Faith to Live By"

Editor, *The CE-FR*:

I want to thank you especially for the very fine articles that have been appearing in *The CE-FR* under the caption, "A Faith to Live By."—MRS. E. K. PAYTE, Fort Worth, Tex.

### Lonesome?

Editor, *The CE-FR*:

I read quite often in this paper, liberal thoughts regarding the Church our Savior and Redeemer, Jesus Christ, set up, and have wanted to reply to them, but have not, wondering just what good it might do.

You state in an editorial (*CE-FR*, July 5, 1959): "If we should commit ourselves to a denominational status and insist on a one-way door to the Kingdom through our particular movement, then we might as well never have been born." What you intend is somewhat obscure, unless you place the Disciple "movement" in some set-up that came about after the true Church was started on the day of Pentecost. It was not a movement, but a divinely appointed and set up Church, the only true Church, and is still today.

Brother, the matter seems to be that those who have come out of the true Church of Christ have gotten to a place where they are jealous of the size and activity of the sects all around and are flirting with them. Knowing they have no control over the various congregations, they cannot come out and tell all that we are going to become like the sects and join up with them and have one great organization, instead of a true Church that

Christ will recognize. Neither you nor the Convention have any power, and you know it, to tell the world you are going to unite with some man-made organization.

Christ did not compromise. He set up his Church and told what one has to do to become part of it and there has not been any additional revelation since that day, regardless of what men may think. I will not quote scripture, for I am sure you know what it has to say, only you are lonesome being a member of what you and your group call the Disciples of Christ.—EUGENE A. FOX, Philadelphia, Pa.

EDITOR'S COMMENT: *Time will tell, and if not time then eternity, which is the "man-made" organization.*

### Fundamentals

Editor, *The CE-FR*:

Brother Farrell's question, "How fundamental are the fundamentalists?" (*CE-FR*, letters, July 5, 1959) deserves another: "What is fundamental?" Paul claimed the real foundation of the Church to be Jesus Christ. I suspect that much of what is called "fundamental" is really superstructure which we build on that foundation and which, as such, may contain a little straw.

In relation to the confession, neither the acceptance of Jesus as personal Savior nor belief in Jesus as the Christ explicitly charge any obligation to the acceptor or believer. Certain obligations are implied, however, the more important being active faith and repentance. Jesus was completely honest about this point (Luke 6:46) as was Peter (Acts 2:38). That these implications are not always appreciated is indicated by the often misunderstood efforts of our ministers to change churches from "communities of the saved" to "congregations of the saints."

May I suggest that a continual re-inspection of the superstructure of confession which even Disciples must place on the foundation of Jesus Christ is in order. Otherwise, we may change "Faith, Repentance, Baptism . . ." to "Recognition, Admission, Baptism (?)" . . . and repent at leisure.—ERVIN G. PRITCHETT, Cincinnati, Ohio

# We Drove All Night

by J. Warren Hastings

I SAW them sitting in the church on Sunday morning and was impressed by their general appearance of alertness. Later I met them at the coffee hour.

"What part of the country are you from?" I asked him.

"We come from Indiana and we are glad to be here today. We could not come to Washington, D. C., and not attend church. My wife, our two daughters, and I have eagerly looked forward to this experience." He was a big, wholesome man and I thoroughly enjoyed talking to him.

"Are you an officer in your home church?"

"I am a deacon, and my wife is an officer of the Christian Women's Fellowship. Both of our daughters teach in the Sunday school." His face had an expression of pride as he talked. "As a matter of fact, we came from a strong Disciple background. My wife's and my parents were active members of our church. And now we do all we can to help advance the work of Christ in our

entire area."

"How long have you been in the city?" I inquired.

"We just arrived this morning," he said, "and came direct to church. We had car trouble yesterday, and that delayed us. We were determined to be here for church, so we drove all night."

"Do you often miss church at home?" I asked.

"No, we are never absent from the services unless we are sick. One thing our parents gave us was a deep sense of loyalty. When we attend and support our church we are being loyal to the highest values we know."

I nodded in agreement.

"Good-bye," he said, "we must find a motel and get some sleep."

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# LET'S TALK IT OVER

by F. E. Davison

**QUESTION:** *I have just accepted an assignment as a teacher of an adult class. Do you think I can accomplish anything worthwhile? Will you make some helpful suggestions on how to teach such a class?*

**ANSWER:** Congratulations upon your willingness to undertake a difficult job and upon the opportunities that lie ahead of you. If you give yourself to your task you are bound to grow and I feel sure there will be evidence of growth among the members of the class.

The old saw "You cannot teach old dogs new tricks" has been blown sky high during the past forty years. Universities have opened night classes and some day classes to adults without respect to age of the students. If Grandma Moses could learn to paint after she reached three score years and ten then it would seem to be folly to contend that adults cannot learn.

Apparently Jesus chose for his disciples men who were older than he and in a short time he was able to teach them truths which they passed on to all time. You certainly can accomplish something with your class and the more growth you see in your class members the more you will enjoy your work.

You ask for helpful suggestions and I wish I could give them to you. Shakespeare suggested that it is easier to teach twenty what to do than it is to be one of the twenty to follow one's own teaching. If I try to make some simple suggestions it will not be because I am a great teacher but because I have had opportunity to observe some very wonderful teachers of adults—and also some very poor ones. In the last category I am perhaps chief of all sinners. Suppose I just list some "do's" and some "don'ts."

1. Don't think you are called

upon to preach a sermon each Sunday to your class. Leave the preaching to your pastor while you try to do the best job of teaching possible.

2. Don't start your class by saying "I have been so busy this past week I have not had a chance to look at the lesson but we will try to see what it is about." It is your business to know what the lesson is about and to have made preparation for your teaching.

3. Don't announce to your class that the comments in the quarterly are so good that you will just read to them what the quarterly has to say about the lesson. All the members of your class have no doubt learned to read and they do not need to have you do it for them.

There will be times when you will want to read some quotation or even some explanation, but it is your job to have absorbed what commentators have had to say about your lesson text and make it your own before you try to pass it on to others.

4. How often have you heard an adult teacher say, "Mr. Jones, you read the next verse and tell us what you think it means"? That was a method used a great deal forty years ago but recently I overheard a teacher still using it.

Maybe there are some things to be said in favor of that method. It may help to keep Brother Jones awake for a short time. However, very few verses of the Bible can be explained without a knowledge of the context.

5. Don't do all the talking yourself. A church school class is not the place for arguments about the Scripture but it should be a place where there is honest searching for the truth. For many years I taught a large class of men and I never took more than half the lesson period to present my ideas concerning the lesson.

The rest of the time was spent in discussion and cooperative thinking. I found that the latter part of the lesson period was the more valuable because others were participating and presenting new ideas that were better than any I had given.

6. Do make adequate preparation. That is perhaps asking too much, for no good teacher ever feels adequately prepared. However, real satisfaction will be yours only as you come to your class well prepared. Class members will be patient with a lot of stumbling and stuttering if they feel the teacher has made an honest effort to prepare for the job.

7. Remember you are dealing with adults. They may be very poorly trained in things religious, but they must be treated like adults and not like little children. Take them into your confidence and challenge their best thinking.

8. Do a better job next Sunday than you did last Sunday. The only way you will enjoy your assignment is to feel that you are making some growth as a teacher. There will be times when you are badly discouraged and maybe feel like giving up. The only excuse for giving up your class is when you know in your own heart that you continue to do a poor job.

9. Let others do the class promotion. You are the teacher and are not expected to spend your teaching time in telling how you would like to see the class grow by leaps and bounds. When you do your work well the members of the class will, we trust, do the class promotion.

10. Pray earnestly about your assignment. Seek the guidance of the Holy Spirit in your task. Ask God to help you understand more perfectly his Word. Seek diligently to discover the answer to perplexing problems and you shall find. Knock at the door of divine understanding and that door will be opened unto you.



